Islamic Morals

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بسم الله الرحمن الرحیم

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ID Book

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/Book Source: http://www.alhassanain.com/english

Digital Publisher: www.Ghadirestan.com

Part I – Development in the light of morality

Introduction One

Introduction of ۲nd Edition

Though man, by divine inspiration or natural instinct finds out the roots of good and bad and through natural guidance, differentiates between the desirable and the undesirable, it does not mean that people can understand all the problems facing them in the field of morality by themselves without a teacher. That they can easily distinguish virtues from vices and answer all the questions in this regard. This is so because the knowledge of morals is so difficult and complex that despite deep studies by great philosophers throughout the centuries, some parts of the problem have remained unsolved even today and they have not become as clear as they should be and scholars are not able to give a definite reply to some questions pertaining to morals. Therefore, we should try to grasp their realities and subtleties from the Holy Quran and words of the infallibles

We must understand that in the school of thought of the Holy Prophets (s.a.w.s.), man is a being having two dimensions, that is to say, human nature has both a positive and a negative dimension. Man can travel upward as well as downward. In his temperament, he has inclination both toward good and bad. Man possesses both an intelligence and heart. Intelligence guides him to the good and the graceful and he also has a lustful heart, which .drives him toward the bad and the lowly

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Human heart possesses both a constructive power and a destructive one. The Holy Quran points to both of them in various verses and says. Nay! I swear by the Day of Resurrection. Nay! I swear by the self-accusing soul. (۱) Regarding the second it says: Most surely man's self is wont to command him to do evil, except such as my Lord has had mercy on, (۲) Man, naturally has an inclination toward God due to the positive dimension. The Quran says in the same background. In the right state – the nature made (by Allah in which He has made men. (۳

He has power to travel toward good and become a lofty being. He has the capacity to lift himself up to the state of Nafse Mutmainnah (Restful soul) How beautiful is the Word of Allah: O soul that art at rest! Return to your Lord, well pleased with Him, well pleasing Him. (So enter among My servants. And enter into My garden. (۴

In the negative dimension, too, the human nature has been recognised as stingy, greedy, :quarrelsome, hasty and thankless. Hence we find these subjects in the Holy Quran

(And man is niggardly. (۵

(Surely man is created of a hasty temperament. (۶

(And man is most of all given to contention. (۷

(And man is ever hasty. (۸

(Most surely man is ungrateful to his Lord. (۹

The negative dimension of man's self is such that he can drag himself down unto the lowest of the low. The Holy Quran says: Then we render him the lowest of the low except (those who believe and do good. (۱۰

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These verses tell us clearly that man can become lower than all the lowly creatures. Thus from the viewpoint of Quran and Divine schools of thought, there is, in the nature of man, a fathomless expanse of difference. On the one hand it develops so much that it reaches the Aalaa illiyyeen The Highest places in the Hereafter as, the Holy Quran says about the :(.noble Prophet Muhammad (s.a.w.s

Then he drew near, then he bowed, so he was at the measure of two bows or closer still. ((۱۱

On the other side, it is possible that he drops down so low that he reaches the Asfalus (.Saafileen (lowest of the low

Now that we have read some of the Quranic verses describing graceful morals and their importance as well as the ayats which mention how much low a man becomes by immorality, we should know that, for training and guidance of man, it is necessary for us to take maximum benefit from the teachers of morality who themselves have been the epitomes of moral virtues and who had kept themselves far away from vices so that, we too, slowly, become graceful. If we do not do so and if we leave ourselves free, then surely we may reach the place mentioned by the Holy Quran regarding such licentious (people, They are as cattle, nay, they are in worse errors. (۱۲

So, from this aspect, we must know that the importance of morality is so great that the .perfection of human destiny lies in the gracefulness of his morals

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Notes

(Surah Qiyamat: ۱-۲) .۱

(Surah Yusuf ۱۲:۵۳) .۲

(Surah Rum: ۳۰) .۳

(Surah Fajr: ۲۷ – ۳۰) .۴

(Surah Bani Israel ۱۷: ۱۰۰) .۵

(Surah Maaarij: ۱۹) .۶

(Surah Kahf ۱۸:۵۴) .۷

(Surah Bani Israel ۱۷:۱۱) .۸

(Surah Aadiyaat: ۶۰) .۹

(Surah Teen: ۵ – ۶) .۱۰

(Surah Najm: ۸ – ۹) .۱۱

(Surah Araaf:۱۷۹) .۱۲

Introduction Two

Introduction of ۱st Edition

Introduction

۱st Edition

Before we discuss morality, we must understand that from the viewpoint of Islam, man has a very high status. The Lord Almighty says about his creation, So blessed be Allah, the (best of the creator. (۱۳

Also regarding the creation of Adam, He tells the angels, I am going to place in the earth a

Khalif ... Surely I know what you do not know (۱۴) He also says, And surely We have honoured the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate (excellence over most of those whom We have created. (۱۵

It is obvious that man by his painstaking efforts reaches such a status that his eyes, ear .and heart become divine; and then whatever he desires, happens

In some narrations we read: A man who performs deeds honestly for forty days, the Lord Almighty fills up his heart with wisdom. So also: Knowledge is the light with which God fills .the heart of whomever He wills

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Now, in order to be able to gain the status of humanity and to seek this high station, it is necessary to, first, understand our selves and then only we would know our Lord, .because, One who knows himself, known his Lord

We should know that reaching this stage is not possible except under the shade of submission to the Divine laws and by removing all despicable vices from ourselves and by adorning ourselves with precious virtues like knowledge, truthfulness, Piety , moral .(heroism, humility, sincerity and Takhliyah and Tahliyah (consuming and expelling

In this book, we describe some qualities which either raise man to perfection or drag him down to abyss, from the viewpoint of the Holy Quran and the Hadith so that, with the blessings of the Holy Quran and the words of the Holy Prophet and his pure progeny, both the author and the readers may be blessed with light. Then, after contemplation, examination and analysis we shall come to a conclusion that man reaches perfection only .in the shade of morals and ethics and understands the aim of creation

I hope that this book having ۳۲ lessons of ethics shall prove effective for cleansing and purifying and will help us and the readers in our journey toward the Lord and human .perfection

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Notes

Surah Muminoon: ۱۴ .۱۳

Surah Baqarah: ۳۰ .۱۴

Surah Bani Israel: ۷۰ .۱۵

Lesson: ۱

Knowledge and Wisdom: Islamic Viewpoint

We begin our first lesson with Knowledge and Wisdom, which is the first and original pillar .of human distinctions and specialities

In the very first revelation to the Holy Prophet (s.a.w.s.) we read, Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most (Honourable, Who taught to write with the pen, taught man what he knew not. (١۶

Also at the beginning of Surah Rahman we read, The Beneficent God, taught the Quran. .He created man, taught him the mode of expression

In these two verses, first attention has been drawn to the grant of Ilm (Knowledge) and .then to Khilqat (creation) of man

Also in many verses of this kind, wise people have been addressed with inspiration like, And He it is who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a (people who know. (١٧

In another verse He says, And He it is who has brought you into being from a single soul, then there is for you a resting-place, and a depository; indeed we have made plain the (communications for a people who understand. (١٨

Also He says about Adam the Father of mankind, And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right. ((١٩

It is not out of place here to remember that as a rule of Arabic grammar if before a noun there comes Al, it denotes a common category. On this ground it can be said that God taught all the sciences/knowledge to Adam. Then He orders the angels to bow before Adam and whosoever does not bow respectfully is being regarded as one of the .unbelievers

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In Islam, upgradation of stages is reserved for Mo-mineen and the learned. Therefore He says, Allah will exalt those of you who believe, and those who are given knowledge, in (high degrees; and Allah is aware of what you do. (۲۰

In another verse, it is said about the one who is wise, He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but (men of understanding mind. (۲۱

The word Hikmat (wisdom) has been defined in many ways, like knowing and being acquainted with the secrets of the world, Awareness of the Truths about of Quran, Reaching to the truth through word and deed and Knowing Allah. Each one of these meanings has, in it, a deep meaning and wisdom for man and it is through piety and strenuous efforts that man has raised himself to the heights of intellect. Moreover, fear of Allah is reserved for the wise, Those of His servants only who are possessed of (knowledge fear Allah. (۲۲

Yet in another Ayat the aim behind creation of the skies and the earth and everything between them is mentioned, Allah is He Who created seven heavens, and of the earth the (like of them; the decree continues to descend among them, that you may know (۲۳

Obviously the meaning of this Ilm (knowledge) is the ability of knowing God and this knowledge has no end. Allah asks His Messenger, (who knows more than all other ,creation) to pray

(O my Lord! Increase me in knowledge. (۲۴

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Here we mention some sayings of the Masoomeen (a.s.) regarding the importance of knowledge and wisdom.

A – Amirul Mo-mineen Ali (a.s.) was once asked about Khair (Good). He said, Good is not that you have more wealth and children. Good is that your knowledge increases.

Kumail says, Amirul Mo-mineen (a.s.) held my hand and took me out of the town. When we reached wilderness he took a deep breath and said, O Kumail! These hearts are the treasures of wisdom and knowledge. The best of heart are those that provide room for more knowledge and wisdom. Remember forever what I tell you.

There are three kinds of people: First – One who knows the Lord; Second: A student of the path of salvation and truth; and third – a group like flies who follow every voice; and who are dragged in any direction the wind blows.

O Kumail! Knowledge is better than money and property. Knowledge is your security and you have to guard wealth. Money and possessions decrease by using but knowledge increases with its dispersion.

O Kumail! Knowledge is the only faith of man and man must always follow it. Every man must, during his lifetime, adopt a way of obedience and must leave after his death a good remembrance. Knowledge is the ruler while money is the ruled.

O Kumail, the possessors of wealth and treasures have vanished but the wise and the learned are living. The learned are alive till the world exists. Their bodies have disappeared but their high examples exist in the hearts of people.

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Then pointing to his chest said: Here is the abundance of knowledge and wisdom. I wish I (could find bearers for it. (۲۵

B – Amirul Mo-mineen (a.s.) narrates from the Holy Prophet (s.a.w.s.), that he said, In Qiyamat the blood of the martyrs will be weighed against the ink and writings of the learned and finally the ink of the learned will be held heavier than the blood of the .martyrs

C – It is narrated from Imam Sadiq (a.s.), On the Day of Judgement Almighty Allah will call the learned and the worshipper. Then He would tell the Aabid to proceed to Paradise but .the Aalim would be asked to wait and intercede for those whom he had taught

D –Imam Baqir (a.s.) says: The value of one learned man who has benefited the society is (more than the worship of seventy thousand worshippers. (۲۶

E – Imam Sadiq (a.s.) said: One Rakat of prayer of Aalim is more valuable then seventy .thousand Rakats of an Aabid

,G – It has been recorded from the Holy Prophet (s.a.w.s.) that

The superiority of a learned man over a worshipper is like that of the full moon over other .stars

H – It is reported that the Holy Prophet (s.a.w.s.) once addressed Ali (a.s.), The sleep of a learned man is better than a thousand Rakats Namaz of a worshippers. O Ali! No poverty .is harder than ignorance and no worship can equal contemplation

I –The Holy Prophet (s.a.w.s.) said: For the devil, the existence of one Faqeeh .(jurisprudent) is more intolerable than the existence of a thousand worshippers

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J –Imam Zainul Abideen (a.s.) says, Had people known what benefit learning gives, they would have run after it even if it required the blood of hearts and diving deep into oceans. .(۲۷) It is to convey that they would try to learn unto the time of their death

K – The Holy Prophet (s.a.w.s.) is reported to have said, The loss of running after an affair (without learning about it is more than its benefit. (۲۸

L – Imam Sadiq (a.s.) is reported to have said, Working without knowledge is like travelling off the road. The more a blind man walks the more he gets away from his path. ((۲۹

Verses and traditions regarding knowledge are so many that it is impossible for us to include all of them here. Yet it should not also be forgotten that no other school of thought has given so much importance to knowledge except Islam. So much so that Islam has made it almost obligatory for a Muslim. We read in traditions: Learning knowledge is .compulsory under every circumstance

Question Answer

Question: Is obtaining knowledge obligatory? In case it is obligatory is it Kifaai or Ainee? ?That is, is it compulsory for some or for each and everyone in the society

Answer: The great jurisprudents of Islam are of the opinion that obtaining Ilm is waajib-e-Ainee so far as it refers to the matters of belief like the principles of religion and those practical affairs without which duties cannot be fulfilled; and that beyond it, it is Waajib-e-Kifaai. But a group of jurisprudents think it is absolutely compulsory even in that case for .those who can afford to obtain knowledge

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Encouragement for the learned

Islam has encouraged learning. Great religious leaders have always actively inspired scholars giving them preference over all others. Hence, the Holy Prophet (s.a.w.s.), during the war of Muslims against Romans, gave the standard to a youth named Usama bin Zaid .and ordered that entire army to follow him

Also when a group from Bani Hashim was sitting near Imam Sadiq (a.s.) in a grand gathering, Hishaam bin Hakam who was then a youth arrived. The Imam got up to greet him, pulled him toward him, kissed his lips and seated him beside him. This happening displeased all the elders sitting there. Imam said, "Don't you know that this young man had, during a discussion, put Amr bin Ubaid (who was a great Sunni scholar) to shame to ?"such an extent that Amr said: So long as this youth is present in the class I will not talk

Notes

Surah Alaq: ۱-۵ .۱۶

Surah Anaam: ۹۸ .۱۷

Ibid: ۹۹ .۱۸

Surah Baqarah: ۳۱ .۱۹

Surah Mujadilah: ۱۱ .۲۰

Surah Baqarah: ۲۶۹ .۲۱

Surah Fatir: ۲۸ .۲۲

Surah Talaaq: ۱۲ .۲۳

Surah Taha: ۱۱۴ .۲۴

Nahjul Balagha p. ۴۹۵ .۲۵

Behaarul Anwaar Vol: ۲, pp. ۱۸-۱۹ .۲۶

Usool Al Kafi ۱: ۳۵ .۲۷

Mishkaatul Anwaar, p. ۱۳۵ .۲۸

Wasaelush Shia ۱۸: ۱۴ .۲۹

Lesson: ۲

Rebuke for those who know, but do not act accordingly

After describing the verses and traditions showing the excellence of the learned we now come to the ayats and traditions condemning those learned people who do not act .according to their knowledge

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Inactive scholars from the viewpoint of Quran

And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray. And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative (that they may reflect. (۳۰

This verse first turns toward the Holy Prophet (s.a.w.s.) and says: The story of those to whom We gave Our signs but who disobeyed and fell into the doubts raised by the Devil and finally went astray be recited to them. The earlier verses had hinted clearly toward the story of those who had been previously in the line of the Believers and who were regarded as the carriers of Divine Signs and Knowledge but who, at the end, stepped out of the line of true path and the Devil too drove them in the wrong direction with his doubts .and as a result they lost the true path

The meaning of ansalakha (withdrew) which is from the root word insalaakh is originally to come out of the skin and it hints that the verses and the Divine sciences had enveloped them initially in such a way that it had almost become their skin. But suddenly they came .out of that skin and changed their course entirely

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It can be understood from the phrase faatbaahush shaitaan the Devil overtook them that in the beginning Shaitan had become almost disappointed with them, as they had stood firmly on the True Path. But after the aforesaid diversion, the Shaitan followed them vigorously, reached them and sat in their path and began to raise doubts in their hearts .and minds and finally brought them in the line of the deviated people

Thereafter the next verse concludes the subject saying: Had We willed we could have forcibly kept them on the same path and, could have, through the said ayats and .sciences, given the high status

But it is well known that keeping people by force on the True Path does not fit with the will of Allah which gives man the freedom of will and that it would not indicate ones personality and status. So, without any break He adds: We left him on the path of his choice and he, instead of adopting a day to day progress toward heights with the help of his knowledge and wisdom, turned toward the low level and, following his passions and .desires crossed the downhill stages

Thereafter the Holy Quran compares this scholar without deeds with a dog that always keeps its tongue hanging out of its mouth like thirsty animals. It is here that the Holy Quran says: If you attack him he lolls out his tongue; and if you leave him alone he lolls .out his tongue

He, under the effect of passions and lust for material tastes, acquired or brought on himself a state of unlimited and unquenching thirst which runs parallel to his world-worship. This is not because of need, but is in the form of an illness like that of a mad dog who suffers from unquenching thirst and is never satisfied. The same is the condition of .the materialists who are coward and are never gratified no matter how much they hoard

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Thereafter the Holy Quran adds that this state is not limited to a particular person but It is the example of all the societies that refute the verses of God.

So O Prophet! Tell these stories to them perhaps they may ponder over them and find that true path.

Balam Baoor: A materialist and a deviated scholar

As you have observed, the above verses have not mentioned anyone's name but they talk about a learned scholar who had started walking on the true path in such a manner that no one imagined he would deviate at any time. Yet world-worship, lust, greed and passion dragged him to such an extent that finally he entered the line of the deviators and became a follower of the Devil.

However, many traditions and commentaries tell us that the name of the man in question was Balam Baoor who lived in the time of Moosa (a.s.) and was regarded as one of the famous scholars of Bani Israel. So much so that even Moosa (a.s.) benefited from him as a powerful propagator. He had advanced so much in the right path that God answered his prayer. But due to his inclination toward Firaun, and his promises and threats he deviated from the true path and lost all his value and finally became an opponent of Moosa (a.s.).

Though this verse has come in context of Balam Baoor, it is not limited to him. So Imam Baqir (a.s.) is reported to have said, Originally the ayat refers to Balam Baoor, then the Lord Almighty mentioned it as an example of one who gave preference to passion, lust and greed over God-worship. (۳۱)

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The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the (communications of Allah; and Allah does not guide the unjust people. (۳۲

What! Do you enjoin men to be good and neglect your own souls while you read the Book; (have you then no sense? (۳۳

The Holy Quran, in this verse, rebukes Bani Israel and asks them: Why do you call upon people to do good but keep yourselves away from that good deed and forget to give ?admonition and advice to yourselves

Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands (have written and woe to them for what they earn. (۳۴

Though this ayat has been revealed about Bani Israel it is not restricted to them and includes all the learned people who hide the truth and give preference to their personal .interests over truths of religion

O you who believe! Why do you say that which you do not do? It is most hateful to Allah (that you should say that which you do not do. (۳۵

Non-practising scholars: Viewpoint of traditions

It has been narrated from the Holy Prophet (s.a.w.s.), One who earns knowledge so much that he encounters the ignorant, or flaunts with the scholars, or invites people toward himself and imagines himself to be a leader and finally lands himself in Hell is not fit for any leadership, except for only his family. So if a man draws people to himself even if among them there is a wiser person who is wiser than him, God will not shed His Mercy on (such person. (۳۶

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It has been narrated from Amirul Mo-mineen (a.s.), Anyone who makes himself a –۲ leader of people must, before teaching others, teach himself. Thereafter he should discipline the society through his own behaviour. Only after that he should teach others through his tongue. One who teaches and disciplines himself is more respectable and (more honourable than one who teaches and disciplines people and forgets himself. (۳۷

It is narrated from Hazrat Ali (a.s.), How many are the learned men whose character –۳ (and ignorance destroyed them and who did not benefit from their learning. (۳۸

In one of his sermons delivered from the pulpit Amirul Mo-mineen (a.s.) said, O people! –۴ Whenever you learn something, act according to it so that you may be guided. A learned man who acts against his knowledge is like a wandering ignorant who has not come to his senses but has proved that he is worse than a wandering ignorant and both are fruitless (failures. (۳۹

Sulaim bin Qais says, I heard from Amirul Mo-mineen (a.s.) who had quoted the Holy –۵ :Prophet (s.a.w.s.) that, The wise are of two kinds

Scholars who act according to their knowledge. Obviously this is the kind which is –۱ .successful

A scholar who does not act according to his knowledge – All the dwellers of Hell are –۲ troubled by the foul smell emanating from the scholar without good deeds. Among the people of Hell more ashamed and more disappointed is a man who invited others to himself in the world, who respond to his call and by their good deeds go to Paradise but he himself due to his inaction, lust, passion and worldly longings goes to Hell. Following ones own lust and passion prevents man from treading the true path and his lengthy (aspirations make him forget the Day of Judgement. (۴۰

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It is recorded from Amirul Mo-mineen (a.s.) that he said, Two types of people have –۶ broken my back: ۱ – A sinner scholar who speaks nicely. ۲ – Unwise and foolish people. Then he adds: I have heard from the Holy Prophet (s.a.w.s.) that: My people will be (destroyed by the hypocrite who speaks nicely and has also a lot of knowledge. (۴۱

The Holy Prophet (s.a.w.s.) said: One who loves the material world loses the fear of the –۷ Day of Judgement. If the Lord Almighty increases someone's knowledge and the latter, in exchange, gets connected with the world, such a person gets away from Gods Mercy and (the Divine anger increases against him. (۴۲

It has been quoted from the Holy Prophet (s.a.w.s.) that, One whose knowledge –۸ increases but his Piety and piety or righteousness does not grow gets away from Divine (Mercy. (۴۳

Notes

Aaraaf: ۱۷۵-۱۷۶ .۳۰

Tafseere Namoonah, Vol: ۷, p. ۱۲ .۳۱

Surah Jumaa: ۵ .۳۲

Surah Baqarah: ۴۴ .۳۳

Surah Baqarah: ۷۹ .۳۴

Surah Saff: ۲-۳ .۳۵

Behaarul Anwaar ۲: ۱۱۰ .۳۶

Nahjul Balagha ۴۸ .۳۷

Nahjul Balagha: ۴۸۷ .۳۸

Usool Al Kafi ۱: ۳۶ .۳۹

Usool Al Kafi ۱: ۴۵ .۴۰

Mishkaatul Anwaar p. ۱۳۵ .۴۱

Behaarul Anwaar ۲: ۳۶, ۳۷ .۴۲

Behaarul Anwaar ۲: ۳۶, ۳۷ .۴۳

Lesson: ۳

Duty of people regarding deviated Scholars

It is obvious that Islam and man's collective responsibility demands that every individual should be serious in facing what is going on all around him. He must also prepare himself courageously for reforming the society he lives in. It should not be so that if now he .become inactive and retire from public life

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Yes, every Muslim is a responsible for defending the Islamic way of life. He must try his best for spreading justice. He should remove all the hindrances from the path leading to .Islamic aims and objects

Obviously all of us are responsible regarding one another. If we see that somebody has strayed away from law and order we must try to guide him. In case we are not able to change his wrongful course we should keep ourselves away from him and make the matter known to the society so that society may not be drawn into corruption. The :following narrations explain the individuals duty

Imam Sadiq (a.s.) said: When you notice that a learned man Aalim has indulged in the – ۱ material worlds consider him a criminal against religion and do not trust or rely on him .because every lover goes round the thing he loves

The Holy Prophet (s.a.w.s.) said: God Almighty revealed to Dawood (a.s.): Do not make a worldly scholar a mediator between Me and you; that he may prevent you from loving Me because they are robbers lurking on My path. The least that I do about them is that I take .back the sweetness of prayers from their hearts

It is reported from the Holy Prophet (s.a.w.s.): So long as they are not inclined toward – ۲ the material world, the religious scholars and jurisprudents are trustees of the Prophet. Being asked what inclination towards world meant, the Holy Prophet (s.a.w.s.) replied, Obedience to a ruler. So beware of them in the matter of your religion when they begin to (obey a ruler. (۴۴

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These traditions do not even contradict the narrations like Al Hikmat...??? or Al Hikmatu...... because the intention of these sayings is that man must take up good words even if the sayer is a hypocrite. But the former tradition tells us that we must not trust the Ulama who are undeserving and hence they must not be made out leaders or teachers in .spiritual matters

It is for the same reason that the Imam (a.s.), concerning the verse Falyanzur...??? says: .Man must see what he eats, that is, from whom he is learning

(Some other narration says: See from whom you are getting your knowledge. (۴۵

The serious danger of issuing Fatwa without knowledge

One of the duties of the wise and the learned is that he should not give an opinion regarding something he is ignorant of and must not make himself guilty of issuing a :Fatwa without knowledge. If he does, the following narrations will apply to him

The Holy Prophet (s.a.w.s.) said: The angels on the earth and in the sky curse the one -۱ (who issues Fatwa or opinion without knowledge. (۴۶

Imam Sadiq (a.s.) said: Verily it is the meaning of faith that you must hold truth above -۲ (untruth even if it harms you and that your words should not exceed your knowledge. (۴۷

(Imam Sadiq (a.s.) also said: One who rushes to reply all the queries is a mad man. (۴۸ -۳

That is, it is not possible for an individual to reply every question in every respect. Doing .so shows that he has no wisdom

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Amirul Mo-mineen (a.s.) says: When a learned man is asked about a thing which he -۴ (does not know he must not feel ashamed to say that he doesn't know. (۴۹

Despite all these traditions it is observed that some people are so proud that they try to answer every question. They give opinion about everything. Often they are not satisfied about its correctness. Sometimes they even rush to speak in the gatherings of experts .who are well versed in given matters

It must be mentioned here that our religious leaders were not like that. Not only that, they even refrained from giving verdicts and were not prepared to make their neck a stepping .stone for people

They were true followers of this saying of Imam Sadiq (a.s.): And flee from issuing verdicts (just as you run away from a tiger and do not make your head a ladder for people. (۵۰

Notes

Ibid ۱: ۴۶ .۴۴

Wasaelush Shia ۱۸: ۱۷ .۴۵

Behaarul Anwaar ۲: ۱۱۴ – ۱۱۹ .۴۶

Behaarul Anwaar ۲ ۱۱۴ – ۱۱۹ .۴۷

.Ibid .۴۸

.Ibid .۴۹

Wasaelush Shia ۱۸: ۱۲۷ .۵۰

Lesson: ۴

Sincerity of Intention in Teaching and Learning

It is necessary for us to understand that anything that is not done purely for God and .without sincerity gives no benefit to man, rather, it is harmful for the hereafter

Imam Sadiq (a.s.) says: Anyone who aims at getting worldly gains from knowledge has no

share in the Hereafter and one who intends to earn in the Aakhirat gets both; worldly and (otherworldly benefits from Allah. (۵۱

p: ۲۰

Amirul Mo-mineen (a.s.) says: In truth, this world is total ignorance and senselessness except the places of learning and all the knowledge is an evidence against man except that on which proper action is taken and all the deeds are hypocrisy except that which is done with a purity of intention and this purity too is dangerous unless man sees in what (way his life ends. (۵۲

The Holy Prophet (s.a.w.s.) says: Deeds of man are mortgaged by his intention and everyone gets what he intends. If anybody fights for the Cause of Allah his reward is with Allah and if one wages a war for worldly gain his reward remains limited only to this world. ((۵۳

Imam Sadiq (a.s.) said: Allah would gather people on the Day of Judgement according to (their intentions. (۵۴

:An Arab came to the Holy Prophet (s.a.w.s.) and said

O Messenger of God! Some people wage jihad on the basis of racial or national prejudices and some to exhibit their bravery, and some only for the sake of Allah. In response the Holy Prophet (s.a.w.s.) said: The way of only that person is the Way of Allah who fights for (the victory of truth over falsehood. (۵۵

The Holy Prophet (s.a.w.s.) said: Many a times a man who fasts does not derive anything from his fast except hunger and thirst and many worshippers worshiping during nights (will not get from their awakening except sleeplessness. (۵۶

The Holy Prophet (s.a.w.s.) has reportedly said: The reward of every deed depends upon and is according to the intention and it is the intended thing that everyone gets; so one who migrates toward Allah and His Messenger has his migration toward Allah and His Prophet; and if one migrates for any worldly benefit or for marrying a woman, his (migration is for that thing which he intended. (۵۷

p: ۲۱

There are many narrations on this subject and we should know that nobody is safe from the conspiracy of Shaitan except when under the shade of purity of deed. The Holy Quran says: He said: My Lord! Because Thou hast made life evil to me, I will certainly make evil fair seeming to them on earth, and I will certainly cause them all to deviate, except Thy servants from among them, the devoted ones. (۵۸)

At another place Shaitan is quoted: Then by Thy Might I will surely make them live an evil life, all except Thy servants from among them, the purified ones. (۵۹)

So it is well known that special rewards of the Lord reach only the honest. Likewise it is said about Yusuf (a.s.): Thus it was that We might turn away from him evil and indecency, surely he was one of Our sincere servants. (۶۰)

It is said about Moosa (a.s.): And mention Moosa in the Book; surely he was one purified; and he was an apostle, a Prophet. (۶۱)

Sincerity and wisdom

۱ – The Holy Prophet (s.a.w.s.) said: No slave shows sincerity for forty days except that streams of wisdom begin to flow from his heart to his tongue. (۶۲)

۲ – Imam Baqir (a.s.) said: No slave purifies his Faith for Allah for forty days, or said: no slave remembered Allah honestly but the Almighty made him devout and taught the ills and their remedies regarding the world. Then poured wisdom in his heart and made him talk likewise.

p: ۲۲

Imam Sadiq (a.s.) says: Verily, everyone fears a Faithful man and holds him great and – ۳ respectable. Then added: When his deed is only for the sake of Allah, He makes (everything afraid of him, even the beasts walking on earth as well as the birds in sky. (۶۳

Imam Baqir (a.s.) said: Allah says: None of My slaves has sought My nearness through – ۴ a deed which I have made obligatory for him and indeed My slave comes close to Me through voluntary good deeds until I love him and when I love him I become his ear by which he hears; and become his eyes with which he sees; and become his tongue by which he speaks; and become his hand by which he attacks. If he calls Me, I respond and (if he asks something from Me, I give him. (۶۴

In every circumstance, doing ones duty in the path of Allah with purity of intention raises one to a great station. Nobody can say that this is not possible for me, rather, when one starts walking on the way of Allah, ones strength increases and ones difficulties are solved. As the Holy Quran says: And as for those who strive hard for Us, We will most (certainly guide them in Our ways; and Allah is most surely with the doers of good. (۶۵

The reality of sincerity

The Holy Prophet (s.a.w.s.) said: Verily for every fact there is a reality and the reality of sincerity is that man does not attain sincerity unless he dislikes a praise by the people for (his deeds. (۶۶

p: ۲۳

Imam Sadiq (a.s.) has reportedly said: A man does not become a sincere slave unless his praise or his denial by the people becomes alike in this eyes and knows that such testification or falsification makes no difference in the reality of a thing. So do not be pleased by the praise of anyone because such praise does make man nearer to his God has does not make him needless from whatever that has already been destined for him. ((۶۷

Maybe somebody asks himself whether this is at all possible to achieve? Yes. A little thought will make you understand that if man makes efforts and suppresses his whims and passions, truth becomes more and more clear for him and the Holy Quran also says: And as for those who strive hard for Us we will most certainly guide them. If man does not try to reform himself, many a times, his good deeds are likely to result in polytheism and .pretence

Notes

Wasaelush Shia ۱۸: ۵۳ .۵۱

Mishkaatul Anwaar p. ۳۱۲ .۵۲

Wasaelush Shia ۱: ۳۵ .۵۳

Behaarul Anwaar ۷۰: ۲۰۹ .۵۴

Wasaelush Shia ۱:۵۳ .۵۵

.Ibid .۵۶

Wasaelush Shia ۱: ۵۳ .۵۷

Surah Hijr: ۳۹ – ۴۰ .۵۸

Surah Saad: ۸۲ – ۸۳ .۵۹

Surah Yusuf: ۲۴ .۶۰

Surah Maryam: ۴۵۶ .۶۱

Al Kafi ۲: ۱۶ .۶۲

Behaarul Anwaar ۷: ۲۴۸ .۶۳

Wasaelush Shia ۳: ۵۳ .۶۴

Surah Ankaboot: ۶ .۶۵

Mishkaatul Anwaar p. ۱۱ .۶۶

Behaarul Anwaar ۷۳: ۲۹۴ .۶۷

Lesson: ۵

Hypocrisy

The word Riyaa is derived from Rooyat which means pointing to or showing of a deed. Man's aim behind this deed is to attract peoples towards him. He does it in various ways:

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A – By his deeds or actions; for example, he prolongs his actions during namaz and makes .his face appear fearful and courteous

B – By his words: For example, during his admonitions and sermons he tries to attract .others towards his own person

C – Sometimes he makes his face appear like that of one who remains awake through .nights in worship

D – Sometimes he presents himself in such a way that he appears full of concern for .Islam and Muslims

There is no doubt that all these things do have an aspect of worship as there are several narrations and verses dealing with them. In the book Urwatul Wuthqa, in the chapter about ablution (Wuzoo), the late Syed Muhammad Kazim Tabatabai has quoted nearly :ten kinds from which we point to the following four

۱ – The aim of doing a good deed is only showing of self to people.

۲ – The deed has, behind it the intention of both Divine Reward and show but the latter is .greater than the former

۳ – Both the intentions are equal and that each one of the two can make him do a good .deed

۴ – He has the intention of both show, as well as Divine pleasure but the wish to gain .Allah's pleasure is greater

In other manner this division can also be made like this: Sometimes Riyaa is in the root of Islam, like the hypocrite who makes him appear like a Faithful. Sometimes it is in the matter of worship by accepting the basic beliefs of Islam. But in non-worship acts it can be divided in five orders viz. Waajib (obligatory), Haraam (prohibited), Mustahab .((preferable), Makrooh (detestable) and Mubaah (admissible

p: ۲۵

Prohibition of making a show in Quranic verses

O you who believe! Do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people. (۶۸)

Some noteworthy points in this verse

A – From the sentence Do not make your charity worthless we are enlightened that some of the deeds, it is possible, can snatch away rewards of good deeds, and this is that very problem of Ahbaat??? We have explained this in our book Maad yaa aakhareene saire takaamul.

B – The parable of a deed of hypocrisy, that it is like a of rock on which there is a thin layer of dust is very meaningful, because, hypocrites hide their coarse and barren inside with a face showing benevolence and beneficence. They perform deeds that do not have any firm root. But events in life soon tear off this curtain to expose their inner selves.

C – The phrase and Allah does not guide the unbelieving people in this verse mean that a hypocrite is an unbeliever.

And those who spend their property in alms to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Shaitan, an evil associate is he! (۶۹)

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Two Points

:We get two points

A –Company of evil people can affect man's life to such an extent that it may drag him to .the last degree of downfall

B – The connection of hypocrites or the devil and the devilish deeds is a continuing .connection or relation and not a temporary one

Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men (and do not remember Allah save a little. (۷۰

It should be noted that in this Ayat Riyaa has been considered one of the attributes of .hypocrites

Therefore whoever hopes to meet his Lord, he should do good deeds, and not join (anyone in the service of his Lord. (۷۱

So woe to the praying ones, Who are unmindful of their prayers, Who do good to be seen. ((۷۲

Prohibition of Riyaa in Traditions

Imam Sadiq (a.s.) said to Ibaad bin Kaseer Basri in the masjid: Woe unto you o Ibaad! – ۱ keep away from riyaa. Whoever does anything except for Allah, the Lord abandons him to (the one for whom he acted. (۷۳

The Holy Prophet (s.a.w.s.) said: Wherever the apparent is more shining than what is – ۲ (within, it is hypocrisy. (۷۴

Imam Baqir (a.s.) said: If a man does something for Allah's pleasure and also – ۳ (entertains someone else's pleasure, he is a polytheist. (۷۵

.From these narrations we come to know that even subordinate show is Haraam

p: ۲۷

Imam Sadiq (a.s.) said: The reward of one is with the person for whom the deed was – ۴ (done. Then added: O Zurarah! Every Riyaa is Shirk. Every pretense is polytheism. (۷۶

The Holy Prophet (s.a.w.s.) said: A group of people is being ordered to go to hell. The – ۵ angel in charge of the fire asks: O unlucky person : What did you do? They say: We performed deeds for others than Allah; now we have been asked to obtain the reward (from the ones for whom we worked. (۷۷

The Holy Prophet (s.a.w.s.) said: Most of my fear regarding you is in the matter of – ۶ lesser polytheism. They asked: what is the lesser polytheism? He said: It is Riyaa; making a show for others. While giving rewards to people in the Hereafter on the Day of Judgement Allah will say to the hypocrites: You may take your reward from those you worked for. The Holy Prophet (s.a.w.s.) then said: Seek Allah's refuge from Hubbul Khizyz. They inquired as to what it was. He replied: It is a valley in Hell that has been prepared for hypocrites. He added: A hypocrite will, on the Day of Judgement, be addressed: O Criminal!, O Dishonest!, O Pretender! Take your reward from the one for whom you (performed your deeds. (۷۸

The Holy Prophet (s.a.w.s.) said: Allah never accepts any performance if there is, in it, – ۷ (even an iota of show. (۷۹

Questions Answers

Question: How can we know that we are pretenders? Some of its forms are so subtle that .man himself is unaware of it

p: ۲۸

Answer: Firstly: - Everyone who considers his performance better. The Holy Quran :???mentions

Secondly – Signs of pretenders have been mentioned in several narrations. For example: There are three signs of a hypocrite: He becomes happy when people see him performing or worshipping; becomes lazy in prayers when he is alone; and he likes to be praised for (all of his deeds. (۸۰

Question: In view of the existence of such signs of pretence, is it not good for man to ?perform his deeds secretly

Answer: The great scholars have said: It is better to perform voluntary good deeds and donations secretly but the obligatory duties should be carried out openly, especially when the person concerned is being accused of non-performance of his duties. It is also mentioned in narrations. Perhaps it can also be said that it can be different for different people in different circumstances. Whenever one feels pretence or is doubtful of it he may perform his deeds in secret. Otherwise it is better to be open especially in the matter .of performing ones duties

Question: Is it pretence even when one gets thoughts in mind but does not pretend ?actually

Answer: No, but sometimes they are satanic thoughts as Satan wants man to stop from doing good. So the Holy Prophet (s.a.w.s.) has said: If you are performing your prayer and Satan suggests that you are a pretender the man must, in order to defeat Satan, (lengthen his namaz. (۸۱

Advice and warning

A Mo-min must always be intelligent and should not be deceived by an apparent cheating. It is so because some people are very cryptic and, in order to achieve worldly status, undertake sufferings and painstaking mortifications, and make worldly pleasures too .unlawful for themselves

p: ۲۹

Someone asked the Amirul Mo-mineen (a.s.) about Azeemus Shaqaaq (big painstaker). The Imam (a.s.) replied: The one who gives up the world for the sake of the world loses both the world as well as the Hereafter, like a pretender who suffered pains but without (any benefit. (۸۲

Questions Answers

Question: Can hypocrisy be considered even after the performance of a deed? In other words, if one entertains a thought after the actual performance of a particular deed if the ?above mentioned verses and traditions apply to him

Answer: Riyaa is only during the performance of a deed. The above quoted Ayats and narrations do not apply after the performance of a deed. Some great scholars have .explained this matter and some of them have even considered it as a unanimous opinion

:Yet, in a letter from Imam Baqir (a.s.) to Ali bin Asbaat, it is mentioned

Maintenance of a deed is more difficult than its performance. It was asked: what is maintenance of a deed? He replied: A man donates for pleasing only one God. A reward for a secret good deed is being written in his account. Thereafter he talks about his deed. So a reward for an open good deed is written for him, which is less. Then he repeats its talk until he rubs it out and it is written as Riyaa in his roll of deeds. He, not only does not (get any reward but also earns punishment. (۸۳

Question: Sometimes a man performs a good deed only to please Allah and does not have any intention of making a show of it. But when people come to know about his deed he ?becomes happy. Is this also Riyaa

p: ۳۰

Answer: What we derive from verses and traditions is that one must do a deed only to obey the commandment of Allah. However, many a time, it is but natural to feel happy after performance of a good deed except in the case of one who has undertaken much mortification and has become a real slave of God. So we have read earlier that the reality of honesty and sincerity is that man must not like that he should be praised for his good (deeds. (۸۴

It means he has reached a status in his mortification when He dislikes his praise for his good deeds. Of course, mere feeling of pleasure, in the absence of a liking for praise, is all .right

Someone asked the Holy Prophet (s.a.w.s.): We do our duty and do not like that others should know about it. Yet sometimes people come to know about it and this makes us feel happy. So what about it? The Holy Prophet (s.a.w.s.) replied: You have earned two (rewards: One reward of a secret deed and the another of its becoming open. (۸۵

A similar narration has also been quoted from Imam Baqir (a.s.) but at the end he says: There is none but that one likes that Allah may make his good deed open, in case he has (not done anything for it. (۸۶

?Question: What is the reason of Riyaa and which factors bring it in

:Answer: The factors of pretence are of two types

A – Not knowing the Holy Being of Allah – If one, really knows the Lord of the Universe and understands that no one else but He alone is effective in the universe, he will never entertain any hope but from only one god. It has been described for us in narrations. Here :we quote two examples

p: ۳۱

It has been quoted from Imam Sadiq (a.s.): One of the signs of the worthiness of a – ۱ Muslim is that he does not make people happy by making Allah unhappy like the one who issues Fatwas according to the liking of the people or speaks what pleases people but makes Allah angry, and does not reproach people for what Allah has not given them because sustenance is available neither by the greed of the greedy nor by the asking for it by man. And if a man runs away from sustenance as he runs away from his death his sustenance will surely reach him as death surely reaches him. Then he said: Allah has, due to His justice and equity, put joy and peace of mind in Faith and resignation and kept grief (and anguish in doubtfulness and discontent. (۸۷

Amirul Mo-mineen (a.s.) said: No person has tasted the sweetness of Faith until he –۲ knows that whatever he has got will not be removed from him and whatever has been taken back from him will not come back to him and that the giver of profit and loss is only one God, Almighty Allah. In fact he reaches a stage where he understands that in the (cosmos there is none but only one god, Almighty Allah is effective. (۸۸

If somebody, really, reaches the stage of certainty that everything is in the control of the Lord and that if any benefit or loss reaches man it is from the Lord, then he, thereafter, !never deals with anyone else, leave alone doing anything for his sake

p: ۳۲

In conclusion, man should make effort so that the strength of certainly increases and we, .Insha Allah, while discussing Faith, shall describe the problem of certainty at length

B – Ambition for position and status makes a man hypocrite. If one thinks a little he knows that even if one becomes the owner of the whole world from east to west, one is not .going to last for more than a few days

It is necessary here that we should deeply study the narrations relating to love for position so that we may keep ourselves away from this unbecoming habit or attribute and .may not keep, while doing everything, none but only one God in our view

Notes

Surah Baqarah: ۲۶۴ .۶۸

Surah Nisa: ۳۸ .۶۹

Surah Nisa: ۱۴۲ .۷۰

Surah Kahf: ۱۱۰ .۷۱

Surah Maaoon: ۴ – ۶ .۷۲

Wasaelush Shia Vol. ۱, pp. ۴۸– ۴۹ .۷۳

.Ibid .۷۴

.Ibid .۷۵

.Ibid .۷۶

Wasaelush Shia Vol:۱ p. ۵۱ .۷۷

Behaarul Anwaar ۷۲: ۳۰۲ .۷۸

Ibid, ۷۲: ۳۰۴ .۷۹

Ibid, p. ۲۹۶ .۸۰

Ibid, p.۲۹۵ .۸۱

Ibid, p. ۳۰۰ .۸۲

Al Kafi ۲: ۲۹۶ .۸۳

Behaarul Anwaar ۷۲: ۳۰۴ .۸۴

Jami al-Sadat ۲: ۳۸۳ .۸۵

.Ibid .۸۶

Al Kafi ۲: ۵۸ .۸۷

.Ibid .۸۸

Lesson: ۶

Self – deception and Egotism

One of the most dangerous attributes that are mostly seen among the scholars and saints is egotism. It is the same self-centredness for explaining the meaning whereof .great teachers of ethics and morals have written much

Egotism is that man thinks himself to be great due to his material attainments, be those .actual virtues in him or only in his imagination

p: ۳۳

Some have said: Egotism is that, man due to whatever attribute or blessing he has thinks that he is great and becomes unmindful of the one who granted all that to him. They have not considered it self-deceit and egotism if one considers oneself to be better than others. It is Ujb even if there is none besides one. Contrary to this, in case of pride, it is necessary that there is somebody else so that the proud may be able to imagine himself .to be better than the other

The late Allamah Majlisi (r.a.) has said: Ujb means to imagine oneself's deed as great and to be pleased with it is in such a way that he does not consider him at fault but thinks that !he has obliged Allah

It can be said that there are stages or grades of self-deceit and egotism. It is not necessary that the egotist must have crossed all the stages. So it is mentioned in an authentic narration by Ali bin Suved from Moosa bin Ja'far (a.s.): I inquired about the deed called ujb. The Imam (a.s.) said: Some of the stages of it are that a bad deed appears good to one, he considers it nice and becomes happy with it and thinks that he has done a .???good thing

It is also one of the stages when man believes in God and imagines that he has favoured .Allah! Whereas the truth is that Allah has favoured him

Because it was he who guided him to Faith

p: ۳۴

In short, it can be said that it is Ujb when man becomes happy with himself and this is the very first stage of egotism. Sometimes pride and self-centeredness also branch out from this stage and man begins to imagine himself to be better than others. Sometimes it so happens that he imagines that as a result of some of his good deeds he has acquired .some rights over Allah. Scholars have explained this subject from various aspects

:There are many narrations in this matter. Here, we mention three of them

.Imam Sadiq (a.s.) said: Whoever is taken over by egotism is finished -۱

It is narrated either from Imam Sadiq (a.s.) or Imam Baqir (a.s.): Two men enter a -۲ mosque. One is a worshipper and another sinner. Then they get out of the Masjid in such a condition that the sinner becomes a Mo-min and the Aabid turns into a sinner. The reason is that the oft-worshipper enters the mosque happily taking pride in his worship and thinks only about it whereas the sinner feels very ashamed of his misdeeds and .seeks Allah's pardon

The Holy Prophet (s.a.w.s.) said: Lord Almighty addressed Prophet Dawood (a.s.): O -۳ Dawood! Give good tidings to the sinners and warn the truthful and righteous. Dawood said: How can I give good tidings to the offenders and warn the pious? Came the commandment: O Dawood! Give good news to the sinners that I accept repentance and forgive sins and caution the truthful that they should not be self-centred due to their good deeds because there is no slave who is called for giving the account of his deeds ???and .he is not destroyed

p: ۳۵

Now that we have known that egotism is prohibited from the viewpoint of traditions, let :us discuss some other aspects of it

.Worldly and Otherworldly harms of ujb -۱

?What is the sign of ujb -۲

?How it can be cured -۳

Worldly and Otherworldly harms of ujb

From the viewpoint of worldly life the harms and corrupting effects of egotism are many. :We point out four of them that have been mentioned in narrations

A – Ujb means self-centeredness or egotism. Once man develops this evil he is no more prepared to obtain any benefit from the centres of knowledge or from knowledgeable persons, as he imagines himself on their level and sometimes even above them. Due to this he drags behind in scholarly achievements or in the progress of knowledge. He remains in a state of multiple ignorance forever. So most of us, possibly know a group of them, and in the words of our dear leader of the Islamic revolution, Imam Khomeini (r.a.) :which he had uttered in one of his final addresses to the students

Honourable sire! Learn lessons, before your age advance and you turbans expand, because, then it is likely, you may not be ready to attend study circles and benefit from .them, even though, sometimes, man knows that lesson is beneficial for him

:The master of the monotheists (a.s.) says

(Egotism prevents progress of knowledge. (۹۵

(He also says: Self-centeredness corrupts ones intelligence. (۹۶

B – It is but natural that egotism makes a person unpleasant among the people who become displeased with him and do not care for him. So the Imam (a.s.) pointing to this, (says: One who is pleased with himself makes many people angry with him. (۹۷

p: ۳۶

Yes, it must be said that egotism, in every meaning, is a harmful ignorance. Imam Sadiq ((a.s.) says: No ignorance and foolishness is more harmful than egotism. (٩٨

C – Egotism takes man away from reality. Consequently he is not able to benefit from good deeds. For example, once Isa (a.s.) = Isa (a.s.) was travelling with one of his companions. When they reached seashore, Isa (a.s.), with full faith in the Lord of the worlds, uttered the Name of Allah and began to walk on water. The youth accompanying him also took the Name of God with full Faith and walked on water likewise. But, during the walk in the sea, egotism took over the latter youth. So he said to himself proudly: Now how is Isa (a.s.) superior to me? At the very moment he entertained this thought he went down in the water. Hazrat Isa (a.s.) saved him and said: This happened due to egotism in you. If you repent you will return to your earlier condition. The youth repented and gained (his earlier status. (٩٩

D – An egotist mostly has failed and will fail because the Holy Quran, says in regard to the unbelievers: Whatever is in the heavens and whatever is in the earth declares the Glory of Allah, and He is the Mighty, the wise. He is who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment; you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the (believers; therefore take a lesson, O you who have eyes! (١٠٠

p: ٣٧

The Otherworldly Harm of Egotism

Egotism makes deeds meaningless. The Holy Quran says: Say: Shall we inform you of the greatest losers in their deeds? These are they whose labour is lost in their life and they think that they are well-versed in skill of the work of hands. (١٠١)

And again says: What! Is he whose evil deed is made fair seeming to him so much so that he considers it good is like the one who sees the Truth? (١٠٢)

Yes, those who think in this way destroy their good deeds, in a way, by casting favour. So says the Holy Quran: O you who believe do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men. (١٠٣)

We conclude this discussion with a narration from Imam Sadiq (a.s.): Egotism is a plant the seed whereof is kufr unbelief and its ground is nifaq (disharmony) and its water is oppression and its branches are foolishness and its leaf is waywardness and its fruit is condemnation and dumping in Hell. So whoever adopts egotism has cultivated and sown the see of blasphemy and its cultivation will be discord and know that they are bound to get this fruit. (١٠۴)

Sign of Ujb

Obviously the sign of egotism is that one considers oneself better than others and in the Words of the Holy Quran: Nay! Man is evidence against himself, though he puts forth his excuses. (١٠۵)

And likewise Imam Sadiq (a.s.) said: The one who does not recognise the personality of others is the one who is an egotist. (١٠۶)

p: ٣٨

Notes

Kahf: ۱۰۴ .۸۹

Hujarat: ۱۴ .۹۰

Al Kafi ۲: ۳۱۳ .۹۱

.Ibid .۹۲

Ibid, p. ۲۳۷ .۹۳

Ibid, p-۳۱۳ .۹۴

Behaarul Anwaar ۷۲: ۳۱۶ .۹۵

Ibid, pp. ۳۱۶-۳۱۹ .۹۶

.Ibid .۹۷

.Ibid .۹۸

Jaami us Sa aadah, ۱: ۳۲۵ .۹۹

Surah Hashr: ۲ .۱۰۰

Surah Kahf: ۱۰۳ .۱۰۱

Surah Fatir: ۸ .۱۰۲

Surah Baqarah: ۱۶۴ .۱۰۳

Behaarul Anwaar ۷۲: ۳۱۶-۳۲۰ .۱۰۴

Surah Qiyamat: ۱۴ – ۱۵ .۱۰۵

Behaarul Anwaar ۷۲: ۳۱۶-۳۲۰ .۱۰۶

Lesson: ۷

Remedy for Egotism

Abstract Remedy

In reply it must be stated that there are two ways for its remedy: One is abstract and .another detailed

A – Abstract remedy: Man should ponder over the Greatness of the Creator of the Universe. He must understand that Greatness belongs only to Him. He must believe that the only one god is Waajibul Wujood The indispensable Being and that Power and Eternity are only his attributes and that, opposed to it or in comparison smallness and mortality belongs to man himself, he must think over his earlier stages of life, that is, what was he, how many times and through how much dirty passages has he passed and even .now he is carrying dirt in himself and finally at the end also he will turn into a carcass

:The Holy Quran describes thus

Cursed man! How ungrateful is he! Of what thing did He create him? Of a small life-germ; He created him, then He made him according to a measure, Then as for the way -- He has made it easy for him, Then He causes him to die, then assigns to him a grave, Then (when he pleases, He will raise him to life again. (۱۰۷

Also he should think about his origin that he was dust in the beginning, and then he was :turned into semen as the Holy Quran mentions

Who made good everything that He has created, and he began the creation of man from (dust. Then he made his progeny of an extract, of water held in light estimation. (١٠٨

Then he should again ponder over his weakness. In this respect the Holy Book says: Allah is he who created you from a state of weakness, then he gave strength after weakness, then ordained weakness and hoary hair after strength; he creates what he pleases, and (he is the knowing, the Powerful. (١٠٩

As a poet has said: What are we? But nothing in a world of nothingness, nor do we have ….anything

And as another poet says: Sometimes animals eat him away, sometimes potter moulds you as he likes once when I hit an axe on the ground, I heard a voice full of pain saying please, I am a scull having eyes and ears. Every face beneath this ground was once an .independent personality and every picture was a picture of a prince of his time

How good would it have been had he been left in that state forever. But he is going to be made live again after some time and he will be made to stand in a fearful forest. That is .the time when he says In the words of Quran: O! Would that I were dust

Detailed Remedy

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Sometimes man takes the path of egotism for his elegance and soundness. Its remedy is that he should know that this beauty is not in his hands and many a time it vanishes as a result of an illness. He should also think that after some time when this beauty is grounded in the dust it turns into a carcass abhorred by everyone. So warns the Holy Quran: Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage. And the guilty shall not (be asked about their faults. (۱۱۰

If egotism of man is due to his strength and power, he must remember that this power – ۲ is inferior even to a microbe. This man becomes humble when confronted even with a mosquito. Summary is that this power and beauty and.... All are from the Creator of this :Cosmos and have been given to him as a trust. The Holy Quran explains

.So that it may become clear how he gets out of the bush of trial

If egotism is based on wisdom and intelligence and abundance of knowledge we ought – ۳ to know that this is a Divine bounty for which we must be thankful to God. Often even a little illness wipes out all the knowledge of man, which may be much precious. In the words of Allamah Ayatollah Haeri: One of the great scholars of Qua had lost all his .intelligence due to an illness to such an extent that he could not remember his path too

p: ۴۱

Also I have seen one of the great teachers of the university of Qum who had become mad and was leading a strange life. Sometimes when his nerves were at rest, he would hold circles of study wherein students gathered and he replied to their problems quite .satisfactorily

Sometimes it is this same knowledge which brings havoc in man's life. Consequently, he joins circles that anger God. Finally, they reach such a stage about which the Holy Quran says: So his parable is the parable of the dog; if you attack him he lolls out his tongue; and (if you leave him alone he lolls out his tongue. (۱۱۱

And also says: The likeness of those who were charged with the Tavrat, then they did not (observe it, is as the likeness of the ass bearing books. (۱۱۲

.Once Imam (a.s.) said: These are the highwaymen of the path

In short, Man must in all the circumstances be mindful of God so that he may get salvation .from the evil of carnal desires

If his egotism is because of his race he must realise that no family relation is loftier – ۴ than with the progeny of the Holy Prophet (s.a.w.s.) and this superiority too, as clarified by the faultless Imams (a.s.), is only until man follows their line. This relation loses benefit no .sooner than one leaves their path

And if man feels proud of the power and strength of his forefathers he must know that practically they his elders are bound by their own deeds and their greatness no more returns and as, according to a famous saying: Granted your father was great, but then :what good do you get from the greatness of your father? Someone has also said

p: ۴۲

I am the child of myself and my surname is also my civility. I may be an Arab or a non-Arab. In fact, brave is the one who says: I not the one who says my father.

۵ – If man's pride is due to abundance of wealth and children, firstly, he should know that these are some of the bounties bestowed by Allah and have been entrusted to him for some days by way of a trust for his trial. Also that whenever God sees fit He takes them back. The Holy Quran says:

Your possessions and your children are only a trial... (۱۱۳)

Secondly, if property and children were the cause of man's greatness, God would not have given it to His enemies. But, as we know, they have been in every age, superior to the believers in this respect. Quran quotes them as saying: And they say: We have more wealth and children, and we shall not be punished. (۱۱۴)

Also, in reference to some of the kings belonging to Bani Israel, quotes: And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers. (۱۱۵)

And with regard to the third says: And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent God to make of silver the roofs of their houses and the stairs by which they ascend. And the doors of their houses and the couches on which they recline, And other embellishments of gold; and all this is naught but provision of this worlds life, and the hereafter is with your Lord only for those who guard against evil. (۱۱۶)

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And thirdly, All this wealth and children and.... Are not the cause for final salvation. So, the Holy Quran says: The day on which property will not avail, nor sons Except him who (comes to Allah with a heart free from evil. (١١٧

And again mentions: And not your wealth nor your children, are the things which bring you (near us. (١١٨

And many a time the same wealth and possession and leadership becomes the cause of our misfortune. The Holy Quran says: Do they think that by what we aid them with of wealth and children, We are hastening to them of good things? Nay, they do not perceive. ((١١٩

Again it says: And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and (they shall have a disgraceful chastisement. (١٢٠

In her sermon in front of Yazid in Syria Zaynab e Kubra (a.s.) resorted to this verse and thereby pointed out that the verse applied to people like him Yazid. So it is understood from the verses of the Holy Quran that the Lord Almighty, cautions criminals in case they have not been drowned in the sea of sins and, in order to awaken them, by describing the .reactions of their misdeeds and their penalties so that they way return to the true path

These are those who still have the capacity to be guided and deserve Gods Mercy and hence their restlessness is considered a bless for them as we read in the Holy Quran: Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that (they may return.. (١٢١

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But in case of those who have drowned themselves in sins and have extended their disobedience and rebellion and mischief to its extremity, God leaves them to their state and, idiomatically, provides them a vast field so that their backs may be overloaded with sins and thereby make themselves liable to maximum punishment. They are those who have burnt all bridges behind them and have left no avenue for returning, have torn off all barriers of modesty depriving themselves totally of every qualification to be guided by Divine Light. Now, how good if man gets cautioned from the very beginning and does not suffer such grave illness. The way of it is belittling ones self in such a manner that man does not consider himself at all significant in the face of Divine Commandments of the Lord of the Universe. He misdeeds before his eyes. He should think of the favours of God respectfully. He must feel in his heart that he is nothing and should have a constant feeling of shame. He should remain ever grateful for Gods bounties and must realise that whatever case he has is from HIS favour and Grace. He must never imagine himself .worthy of that

Before other people also he should consider himself little. He must consider others as better than himself. Imam Baqir (a.s.) has said: He should consider the aged better than him thinking that they have obeyed God more. Likewise he must consider the youngsters as better as they committed fewer sins. Not only this, he must imagine that those about whose faults he knows are also better than him because of the possibility that they might have repented or that their end will be good as the end in unknown. Again he must understand that all those who reached the position of Prophethood or Imamat or other .lofty status were none but those who had considered themselves lowly and weak

p: ۴۵

As the poet has said: Learn lowliness if you are in search of grace because a high land .never obtains water

At the end of this discussion we beg from God so that HE may guide us whereby we may .turn ourselves into good men

Notes

Surah Abasa: ۱۷ – ۲۲ .۱۰۷

Surah Sajdah: ۷ – ۸ .۱۰۸

Surah Rum: ۵۴ .۱۰۹

Surah Qasas: ۷۸ .۱۱۰

Surah Aaraaf: ۱۷۶ .۱۱۱

Surah Juma: ۵ .۱۱۲

Surah Taghaabun: ۱۵ .۱۱۳

Surah Saba: ۳۵ .۱۱۴

Surah Kahf: ۳۴ .۱۱۵

Surah Zukhruf: ۳۳-۳۵ .۱۱۶

Surah Shoraa: ۸۸ – ۸۹ .۱۱۷

Surah Sabaa: ۳۷ .۱۱۸

Surah Mominoon: ۵۶ .۱۱۹

Surah Aal e Imraan: ۱۷۷ .۱۲۰

Surah Rum: ۴۱ .۱۲۱

Lesson: ۸

Pride and Its Kinds

Pride is man's attitude of considering himself better than others and this attribute is one of the calamities called egotism and self-centeredness. When man exposes or expresses .this feeling of imagining himself better than others it is called or pride or haughtiness

Sometimes this pride makes one stand up against Truth and signs of God and HIS Messengers and sometimes against Gods slaves other people and many a time it so happens that if such a proud man does not try to improve his inner self he even turns into .a disbeliever

Regarding the first kind, verses so describe: Surely those who are too proud for my (service shall soon enter Hell abased. (۱۲۲

Your God is One God; so as for those who do not believe in the Hereafter, their hearts ۲ are ignorant and they are proud. Truly Allah knows what they hide and what they manifest; surely HE does not love the proud. And when it is said to them, what is it that (your Lord has revealed? They say: Stories of the ancients. (۱۲۳

p: ۴۶

What; whenever then an apostle came to you with that which your souls did not desire,-۳
(you were insolent so you called some liars some you slew. (۱۲۴

And they said: What! Shall we believe in two mortals like ourselves while their people
(serve us? (۱۲۵

(And if you obey a mortal like yourselves, then most surely you will be losers. (۱۲۶

And they say: Why was not this Quran revealed to a man of importance in the two towns?
((۱۲۷

And when they said: O Allah! if this is the Truth from Thee, then rain upon us stones from
(heaven or inflict us a painful punishment. (۱۲۸

About this verse, Allamah Tabarsi quotes Imam Sadiq (a.s.): After the Holy Prophet (s.a.w.s.) appointed Ali (a.s.) to caliphate at Ghadir-e-Khumm and said: MAN KUNTU MAULAAHU FA ALIYUN MAULAHU this matter spread everywhere. Noman bin Haaris Qahri who was a hypocrite came to the Holy Prophet (s.a.w.s.) and said: You asked us to give witness to the oneness and ordered us to perform jihad, prayers, fasting, zakat and we accepted all of it. But you did not remain contented at that and made this boy he meant Ali bin Abi Talib (a.s.) you caliph and said: MAN KUNTU ..... Is this word from your ?calf or is it the command of Allah

They Holy Prophet (s.a.w.s.) replied: By Allah except whom there is not Deity, it is from GOD, Noman returned saying: O Allah: if this is the truth from Thee, then rain upon us .stones from heaven. Soon thereafter a stone fell upon him and he was killed

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This Hadith does not come into conflict with the aforesaid verse that was revealed before Ghadir because the cause of its revelation was not the event of Noman but Noman had, in his enmity, referred to extracted from the verse which was revealed earlier. This is like our prayers wherein we quote the Holy Quran and say: RAB BA NAA AA TINAA....

But regarding the second kind: Showing pride against people slaves of God is also Haraam and, in this regard, the Holy Quran quotes the words of Luqman like this:

And do not turn your face away from people in contempt, nor go about in the land exulting overmuch,; surely Allah does not love any self-conceited boaster. (۱۲۹)

۲ – The Holy Prophet (s.a.w.s.) says: One who has eve an atom size pride in his heart will never enter Paradise. They asked: O Messenger of Allah: Some of us do desire to wear good clothes and perform good jobs. The Holy Prophet (s.a.w.s.) replied: In fact, Allah is beautiful and HE likes beauty and nicety but what is pride is to reject the truth and to consider others lower than ones self. (۱۳۰)

۳- Imam Baqir (a.s.) said: Pride and Greatness are the attributes of God and one who becomes proud stands against the Divine attribute of Greatness. (۱۳۱)

۴- Imam Baqir (a.s.) said: Greatness is the cover cloth of God. Whoever takes any part therefrom will be thrown into Hell by God. (۱۳۲)

۵- Imam Baqir and Sadiq (a.s.) have said: Anyone who has the minutest particle of pride in his heart will not enter paradise. (۱۳۳)

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Imam Sadiq (a.s.) said: Proud people will, on the Day of Judgement, arrive in the field of -۶ gathering in the from of ants and they will continue to be crushed under feet until God (concludes taking account of all. (۱۳۴

The Holy Prophet (s.a.w.s.) said: Tomorrow on the Day of Judgement most condemned -۷ (people will be the proud people. (۱۳۵

Amirul Mo-mineen (a.s.) said: I am astonished by the behaviour of the son of Adam. His beginning was semen and his end will be a corpse and during his lifetime too he carries (dirt and yet becomes proud. (۱۳۶

Though there are many narrations in this regard we suffice with there few and hope that .Almighty God will all of us away from this and from all other evil attribute

Now that we have known the impermissibility of pride we restart with some other .discussion about Takabbur

Notes

Surah Ghaafir: ۶۰ .۱۲۲

Surah Nahl: ۳۹۹ .۱۲۳

Surah Baqarah: ۸۷ .۱۲۴

Surah Moaminoon: ۴۷ .۱۲۵

Surah Moaminoon: ۳۴ .۱۲۶

Surah Zukhruf: ۳۱ .۱۲۷

Surah Anfaal: ۳۲ .۱۲۸

Surah Luqman: ۱۸ .۱۲۹

Behaarul Anwaar ۷۳:۱۹۲ .۱۳۰

Al Kafi ۲:۳۰۹-۳۱۱ .۱۳۱

Ibid .١٣٢

Ibid .١٣٣

Ibid .١٣۴

Ibid .١٣۵

Ibid .١٣۶

Lesson: ٩

Causes and Reasons of Pride

:The problems which may cause pride are

A – Sometimes knowledge and wisdom ends in this attribution whereby a man imagines oneself greater and higher than others. Of course this happens when man has not improved himself. Otherwise, if one takes into account the dimensions of spirit, the more his knowledge increases the more he imagines himself to be low and considers all others .to be better than him

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B – And sometimes ‘worship’ becomes the cause of pride when man sees that he is a worshipping and obedient man and that others are not like that. As a result, a kind of pride is created within himself. So that is better is that such a man should ponder that it is possible that the deeds which, according to his thinking are good may not lead him anywhere as has been mentioned in a verse of the Holy Qumran: –

Say: Shall we inform you of the greatest losers in (their) deeds? (These are) they whose” labour is lost in this world’s life and they think that they are well versed in skill of the work of hands.” (Kahn: ۱۰۳ – ۱۰۴).

Again it is possible that may be some of the good deeds of a man become void due to some other bad deeds done by him, leaving him nowhere.

C – And sometimes it is possible a man shows pride because of his ‘lineage’, forgetting the fact that lineage does not benefit a man because one day a man came to the Holy Prophet (s.a.w.s.) and narrated nine of his forefathers’ names by way of pride. The Holy Prophet (saw’s.) said: do not you know that the tenth of them is you and will be in the hell?

And if we feel proud of our ancestors we must know that our origin is from dust as mentions the holy Qumran:

Who made good everything that He has created, and He began the creation of man from” dust. Then He made his progeny of an extract, of water held in light estimation.” (Sandal: ۷ – ۸).

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The holy Qumran says that the differences of tribes are for recognition and they do not .bring any distinction for man

O you men! Surely we have created you of a male and a female, and made you tribes and" families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware." (Hujarat: .(۱۳

D – "Power and Courage" cause pride. First man must know that if the proof of personality is his strength then some of the animals may be more strong and courageous than us. Secondly man, in the face of illnesses, is so much weak that, as you see, he begins to .shiver as a result of mere fever

:The Holy Qumran says

Allah is He Who created you from a state of weakness then He gave strength after" weakness, then ordained weakness and hoary hair after strength; He creates what He .(pleases, and He is the Knowing, the Powerful." (Rum: ۵۴

E – And if the cause is pride, power and kingdom then we should know that, it is not only no part of human being, but no kind of assurance of its continuity is available to us. How many were the people who got up in the morning but could not maintain their kingdom till night or could not pass the night with power till next morning. Hence one of the poets -:sang about Naadirshaah

When night fell he was wearing a crown on his head but when it dawned he had neither) crown nor head. A single turn of the heaven showed Naadir was not there what to talk of (!his kingdom

p: ۵۱

Kinds of Pride

:The above quoted verses and narrations show that there are three kinds of pride

- .Pride or arrogance in front of the Creator of the Heaven and the earth
- .Ego against the Messengers of God
- .Haughtiness in front of the slaves of Allah

Grades of Pride

:And the grades of pride too can be divided into three

This vice takes root in the heart of man and then his words and deeds make it known – ۱ .that he considers himself better than others

He does not express from his tongue but practically he considers himself to be higher – ۲ .than others

Man fights against this vice that has occupied his heart. So its signs are not traceable – ۳ in his words and deeds. This is less dangerous than the earlier two types of pride. Yet, we must, under all circumstances, seek shelter in Allah, the ONLY ONE GOD, so that He may .save us from the evil of our own soul

Signs of Pride

One of the signs of pride is that man imagines that he is better than others and is not :(.ready to accept the truth. So it is quoted from Imam Sadiq (a.s

.(Pride is to consider people low and truth to be light (weightless)" (Kafi, ۲:۳۱۰"

:(.And it is also related from Imam Sadiq (a.s

Addressing Hafs he said: If a man considers himself to be better than others he can be" considered to be proud. Hafs asks: What if a man considers himself better as he does not commit sin whereas others are sinning? Imam (a.s.) replied: Alas, Alas. It is possible that fellow is pardoned and he repents but you are kept in eye for being presented before God for accounting. Have you not heard the story of Moosa (a.s.) and the magicians? (That

.(they repented and were considered as true faithful). (Bihaar ۷۳: ۲۰۶, ۲۲۶, ۲۳۳

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And it has been mentioned that, according to the impeccable Imam (a.s.), the Holy Prophet (s.a.w.s.) once passed by a group of people who had gathered round a man. He asked: What is the matter? They replied: O Prophet of Allah! This man is mad. The Holy Prophet (s.a.w.s.) said: He is not mad. He has a soul related (spiritual) problem or illness. If you want to know who is really mad I must say that mad or lunatic is a man who walks with ego and pride and wonders at his own opinion, while walking moves his shoulders arrogantly and hopes for heaven (paradise) from God (and also) no one has been safe from his evil and no one hopes anything good from him. This kind of man is mad or lunatic .and the one who you think mad is a victim of spiritual ailment

Sometimes signs of pride can be seen from the manner of speaking, sitting or walking of people. Also sometimes such person desires that a group of people should follow him or that others should stand like slaves in front of him. These are the signs of proud and .arrogant people

It was due to this that the manner of sitting of the Holy Prophet (s.a.w.s.) was such that, most of the time, he did not look like the president of the assembly. Sometimes, while walking o road, he used to say: Some of you may walk ahead. The Holy Prophet (s.a.w.s.) .(used to walk behind them. (Bihar ۷۳:۲۰۶,۲۲۶,۲۳۳

All that has been mentioned above was about pride. But what is the most important of all .is man himself who should know what is his task

p: ۵۳

Harm of Pride

A – Whenever man imagined himself to be above others he stayed back from acquiring knowledge and wisdom and fell deep down in the pot of multiple ignorance. And as he is not prepared to consult others even form the worldly viewpoint he many a time, gets loaded with losses. So much so that sometimes he loses even his kingdom and family like, ...Khusro Parvez and Aboo Lahab and Rezashah Pahelvi and

B – Pride brings man down in the eyes of God and HIS creation. The Holy Prophet (SAW) is reported to have said: "Most hated persons are the proud ones. It is also narrated: "Man ..."."yastakbir

."The one who is proud is degraded by God"

The Way of Remedying Pride

In the face of this ailment of the soul or spirit what should one do and in what way it should be driven away? To get rid of this illness it is necessary to follow some :prescriptions

Firstly: He should think what was he, what he is and what will be he? Man's first and last is obvious. Practically too he is hot the master of himself. Is it proper on his part to be .arrogant or proud? He must ponder more over this

Secondly: He must study carefully the verses and traditions condemning this vice and .always remember he same

.Thirdly: He must keep its harms in mind so that the disease is removed fully

Fourthly: He should practically fight with desires and crush them and for that purpose he .should do that which is not pleasing to the heart

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?What Should Society Do While Confronting the Arrogant

The judgment of intelligence or reason and the order of religion is that to assist or help anyone in anything wrong or evil is sin, ugly, disobedience of God and hence all means .should be utilized so as to remove injustice and oppression and sins

:The Holy Prophet (S) is reported to have said

......"Izaa"

Whenever you meet with the courteous of my community be humble before them and" .(show pride against the arrogant". (Akhlaaq e Bashar, p.۱۷۲

:Also we read in a well known tradition

..."At ta kab bur."

.Showing pride (toughness) while facing the arrogant is a kind of worship"

?Who shows pride

?Who shows pride – ۸

Generally those who suffer from inferiority complex show pride and imagine themselves .to be better than others

What man understands is that, pride or arrogance is the result of meanness and ignobility :(.of man. It is recorded from Imam Sadiq (a.s

......".Maa min"

Man does not show arrogance but due to the abjectness which he finds in himself". (Kafi," .(۲:۳۱۲

...".In another hadith we read: "Maa min rajulin

No man exhibits pride and arrogance except because of the weakness which hi sees in" .(himself". (Ibid

Lesson: ۱۰

Love of Status and Fame

Doubtlessly love for status and fame is one of the attributes, which often destroys homes and Kingdoms. Similarly it also takes away his religion and the world from man. If one does not improve oneself from the very beginning, by the time he attains governance or power, his entire aim become to rule over people and not to better and develop his community. So when Mu'awiyah arrived in Kufa and climbed the pulpit he said: I have nothing to do with your prayers and fasting! My desire is to rule over you and I have .attained it

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In order to give a better understanding of the subject of love for status and fame, we :divide its deliberation into two parts

The Quranic verses and the Holy Prophet (s.a.w.s.) s and Imams (a.s.) s narrations – ١ .prohibiting and condemning love and fame and status

What has been condemned is the love for governance. So in the matter of property – ٢ .and wealth, it is the worldly material love and not the said things in themselves

Condemnation of the over ambitious in the Quran

A: As for that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard against evil. ((١٣٧

B: Whoever desires this worlds life and its finery, We will give them in full their deeds therein, and they shall not be made to suffer loss in respect of them. These are they for whom there is nothing but fire in the Hereafter, and what they wrought in it shall go for (nothing, and vain is what they do. (١٣٨

C: Whoever desire the gain of the hereafter, We will give him more of that again; and whoever desire the gain of this world, We give him of it, and in the Hereafter he has no (portion. (١٣٩

Narrations about Love of Status and Fame

It is very well understood from there verses that in the sight of Quran, love for fame and .status is very indecent

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:There are many narrations about this. We suffice but with few

Mummar bin Khalaad says: Imam Moosa bin Ja'far A was asked that man loves power. – ۱ Imam said: Maa zimbaane.... For a Muslim the loss from love for status is more then the loss of a herd of sheep which does not have a shepherd while it is attacked by two wolves. ((۱۴۰

(Imam Ja'far Sadiq (a.s.) said: Whoever desires status and power is destroyed. (۱۴۱ – ۲

(Imam Sadiq (a.s.) said: The one who entertains the love for power gets destroyed. (۱۴۲ – ۳

It is written in one of the prohibiting orders of the Holy Prophet (s.a.w.s.) Beware! The – ۴ one who takes up the rule and power of a community will, be brought on the Day of Judgement in such a manner that his hands will be fastened with his neck. Then, if he had acted according to Divine commandments during his rule, Allah will disband his hands. If he had oppressed people he will be taken toward the Hell. How bad is the place that is (Hell. (۱۴۳

The desirable form of the status and Fame

But it must be remembered that the status which has been condemned is when man likes it to be the ruler and had worked for getting it. Otherwise, the status which has been .granted by Lord Almighty is not only unobjectionable but it is also very desirable

Hence the Holy Quran avers in the words quoting the words of Prophet Yusuf Joseph – (a.s.): He said: Place me in authority over the treasures of the land, surely I am a good (keeper, knowing well. (۱۴۴

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Imam Reza (a.s.) said: One who desires to get authority for himself, gets destroyed as the authority does not befit the one who is not qualified for it.

But some people, despite knowing that others are more qualified for status than him or that they are not suitable for it, want to get power and present themselves in such a way that people may think that they the power seekers intend to serve Islam and Muslims. But these are satanic thoughts who deceives man.

Truly if we have seen that others are more fit that us and that they are more able to perform their duties and yet if we make a show of being of well-wishers of Islam, is all this not a love for power and an attempt to divert people from the path of Islam?

And again, what dishonesty is worse than that of a man who does not have any suitability for a post and yet he, by telling hundreds of lies and playing various tricks tries to impose himself on people and usurps the place of the pious, because this does not harm only one person or seize the rights of an individual but it is a big fraud on the entire society and on the coming generation.

Said the Holy Prophet (s.a.w.s.): We must, in every situation, seek Gods refuge to be safe from the desire of the self and from the evil of satanic suggestions. (۱۴۵)

Notes

۱۳۷. Surah Qasas: ۸۳

۱۳۸. Surah Hud: ۱۵-۱

۱۳۹. Surah Shooraa: ۲۰

p: ۵۸

Kafi ۲:۲۹۷ .۱۴۰

Behaarul Anwaar:۷۳:۱۵۰ .۱۴۱

.Ibid .۱۴۲

Wasaelush Shia ۶: ۲۸۶ and Faqih, ۴: ۱۱ .۱۴۳

Surah Yusuf: ۵۵ .۱۴۴

Al Ghadeer ۸: ۲۹ .۱۴۵

Lesson: ۱۱

Love for the world

What we find in Quranic verses and from the narrations about ambitions for worldly or :material things can be explained in three divisions

.Ayats and traditions condemning worldly desires .۱

.Praise for desiring admissible worldly things and verses and traditions permitting it .۲

.Combining the above two ideas .۳

And we, by the help of Almighty God, quote below verses and narrations explaining the above-mentioned divisions. For detailed study refer to textbooks of Iqtisaad and Islamic .comparison of This world and the Hereafter

Verses condemning materialism

Verses condemning materialism

And this worlds life is naught but a play and an idle sport; and certainly the abode of the (Hereafter is better for those who guard against evil; do you not then understand? (۱۴۶

B: Whoever desires this present life, we hasten to him therein what we please for whomsoever we desire, then We assign to him the Hell; he shall enter it despised, driven away. And whoever desires the Hereafter and strives for it as he ought to strive and he is (a believer; as for these, their striving shall surely be accepted. (۱۴۷

C: And this life of the world is nothing but a sport and a play; and as for the next abode, (that most surely is the life – did they but know;. (۱۴۸

D: Know that this worlds life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbands men; then it withers away so that you will see it become yellow, then it becomes dried up and broken down and in the Hereafter is a severe chastisement and also forgiveness from Allah and his pleasure; and (this worlds life is naught but means of deception. (۱۴۹

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Traditions about worldly love

And there are many traditions also about worldly love. For example we quote some :below

Imam Sadiq (a.s.) said: If one passes his day and night having the worldly gains his sole – ١ aim God makes him poor and upsets his life and he does not get from the world except that which was destined for him. But id somebody passes his day and nights with the next world hereafter in view almighty Allah makes him needless from heart and manages for (his life. (١۵٠

Imam Sadiq (a.s.) said: One who develops more attraction toward worldly things will – ٢ (suffer more restlessness and sorrowful grudge at time of death. (١۵١

Amirul Mo-mineen (a.s.) quotes the Holy Prophet (s.a.w.s.): The Dinar and Dirham – ٣ (worldly wealth) has destroyed your predecessors and it will likewise destroy you too. ((١۵٢

Imam Sadiq (a.s.) said: There is a harm to the Hereafter in desiring the present world, – ۴ and there is a loss of the this world in asking for the Hereafter. So let this world be (harmed as it is more fir to be harms. (١۵٣

Imam Sadiq (a.s.) said: This world is like river water. The more a thirsty person drinks – ۵ (of it the thirstier he feels and finally gets killed. (١۵۴

Amirul Mo-mineen (a.s.) said: If man will see how speedily his death is coming toward – ۶ (him he will abhor ambitions and will give up admiring the world. (١۵۵

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.These are some examples from many narrations condemning the world

Ayats and Traditions Praising the World

۱ – Imam Moosa bin Ja'far (a.s.) said: Every person who strives to obtain Halaal sustenance or provision is like a fighter in the path of God. (۱۵۶)

۲ – Imam Sadiq (a.s.) said: Three groups of people will enter the paradise without accounting: ۱: A just ruler, ۲: A truthful trader, ۳: An old man who spent his life in the way of Allah. (۱۵۷)

۳ – The Holy Prophet (s.a.w.s.) said: Worship is of seventy kinds. The best of them is earning permissible provision. (۱۵۸)

۴ – Imam Sadiq (a.s.) said: Good is not in one does not like to earn money through permissible path so that he may save his honour and repay his debts. (۱۵۹)

۵ – The Holy Prophet (s.a.w.s.) said: The one who makes efforts to earn money to maintain his family is like the one who has fought in the way of God. (۱۶۰)

۶ – The Holy Prophet (s.a.w.s.) said: It is the compulsory duty of every Muslim man and woman to seek permissible Halaal provision. (۱۶۱)

And these are samples from tens of narrations calling upon a Muslim to strive for getting .his provision and maintenance

Conclusion

If one pays the least attention to these narrations one can conclude that what has been :condemned is

۱ – Affection for world: Therefore we read in Traditions: The seed of every trouble is love for world. (۱۶۲)

Happiness with worldly wealth: And they rejoice in this worlds life, and this worlds life – ۲ (is nothing compared to the Hereafter but a temporary enjoyment. (۱۶۳

The world which becomes the cause of indulging in playfulness: so we read in the – ۳ Quran: O you who believe! let not your wealth, or your children, divert you from the (remembrance of Allah, and whoever does that, these are the losers. (۱۶۴

giving preference to world over Hereafter: We read in Quran: Say: If your fathers and – ۴ your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah (brings about his Command; and Allah does not guide the transgressing people. (۱۶۵

Amassing wealth and being stingy in expense: The Holy Quran says: and as for those – ۵ who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement on the Day when it shall be heated in the fire of hell, then their foreheads and their backs shall be branded with it; this is what you hoarded up for (yourselves, therefore taste what you hoarded. (۱۶۶

Selling the Hereafter in exchange of this world: This has been condemned. The – ۶ opposite of it has been praised as we read in the Holy Quran: These are they who buy the life of this world for the Hereafter, so their chastisement shall not be lightened nor shall (they be helped. (۱۶۷

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.And in narrations too we read: Do not buy this world in exchange of your Hereafter

Extravagance: it is said in the Quran: eat of its fruit when it bears fruit, and pay the due – ٧ of it on the day of its reaping, and do not act extravagantly; surely He does not love the (extravagant. (١۶٨

Difference between extravagance and waste: Waste applies to mindless expending and it .is extravagance when the expending is more than the limit of moderation

Restraint in spending: Hazrat Ali (a.s.) says: O son of Adam: In whatever you have – ٨ (earned beyond your needs, you are a trustee treasurer of other. (١۶٩

Not to rely on the world: Surely those who do not dope in our meeting and are pleased – ٩ with this worlds life and are content with it, and those who are heedless of our (communications: As for those, their abode is the fire because of what they earned. (١٧٠

Praise for benefiting from the permissible things in the world

Hazrat Ali (a.s.) once heard a man condemning the world. He said: O the one who condemns the world who has been tricked by the conspiracies of the world and has been fooled by its deceptions! Do you get deceived by the world and again condemn it? Know that the world is the house of truth, for the one who can understand, it is a centre of needlessness for the one who saves from it and it is a place of advice and admonition for the one who has the qualification for getting admonition. It is the place for prostration for the friends of God and a place of seeking pardon of God for the angles of God and the place for the coming down of the Divine Revelation and a trade center for the (companions of God who earned Divine mercy therein and profited by paradise. (١٧١

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The world which is beneficial for the Hereafter

The Holy Prophet (s.a.w.s.) said: Being needless is good and befitting for the God fearing. ((۱۷۲

It has been recorded from Hazrat Ali: The good of this world and the Hereafter is in two attributes: needlessness and Piety freedom from want and Fear of God and the evil of the (present world and the next life is in two attributes: poverty neediness and sins. (۱۷۳

From this discussion we conclude that there is no contradiction between the ayats and Traditions of the first and second kind. In other words we come to know that denial of the world applies when what is mentioned above applies to it. Otherwise, as the first subject .topic this world is both Grace and Mercy of God for the pious and the Faithful

Notes

Surah Anaam: ۳۲ .۱۴۶

Surah Israa: ۱۸-۱۹ .۱۴۷

Surah Ankaboot: ۶۴ .۱۴۸

Surah Hadeed: ۲۰ .۱۴۹

Al Kafi ۲: ۳۱۹ .۱۵۰

Ibid. ۲: ۳۱۶ .۱۵۱

.Ibid .۱۵۲

Ibid p. ۳۱ .۱۵۳

Ibid, ۱۳۷ .۱۵۴

Behaarul Anwaar ۷۳: ۹۵ .۱۵۵

Behaarul Anwaar ۱۰۳: ۴, ۷, ۱۱۳ .۱۵۶

.Ibid .۱۵۷

.Ibid .۱۵۸

.Ibid .۱۵۹

.Ibid .۱۶۰

Behaarul Anwaar ۱۰۳: ۱۳ .۱۶۱

Ibid. ۷۳: ۱۱۶ .۱۶۲

Surah Rad: ۲۶ .۱۶۳

Surah Munafiqun: ۹ .۱۶۴

Surah Taubah: ۲۴ .۱۶۵

Surah Taubah: ۳۴ – ۳۵ .۱۶۶

Surah Baqarah: ۸۶ .۱۶۷

Surah Anaam: ۱۴۲ .۱۶۸

Nahjul Balagha ۳: ۱۹۰ .۱۶۹

Surah Yunus: ۷ .۱۷۰

Nahjul Balagha, ۳: ۱۸۱ .۱۷۱

Ibid. ۱: ۵۶ .۱۷۲

Wasaelush Shia ۱۲: ۱۷ .۱۷۳

Lesson: ۱۲

Jealousy and its harmfulness

p: ۶۴

One of the undesirable evil attributes is jealousy that can be discussed in several :categories

Meaning of jealousy and its difference from envy – ۱

Kinds of jealousy – ۲

Its censure and prohibition and whether the prohibition covers all kinds of jealousy or – ۳ ?it is limited to some of this kinds

.Signs of jealousy – ۴

.Marms??? of jealousy from the viewpoint of an individual a society and the religion – ۵

.Causes leading to jealousy – ۶

.Remedy of this dangerous disease – ۷

Meaning for jealousy and its difference from envy

The meaning of jealousy is that man desires that a blessing may be removed from his faithful brother though he knows that the said comfort is befitting him and hence the title. But envy means: to desire the comfort possessed by others without a wish that blessing may go away from others. In other words, an envious person ones not want a halt the progress of others but makes effort to equal others. Perhaps this attitude can be divided :into five kinds

Kinds of Jealousy

A: That man desires that the comfort enjoyed by his fellow Muslim brother may be taken away from the his even if thereby he himself does not get any benefit. This is the worst .kind of jealousy

.B: man wants that others bounty may be removed from him and may be given to him

C: Sometimes man does not want that someone's ease may be taken away from him but wants the same ease for himself and since it does not reach him he entertains a desire for the other man's down fall and possibly, if he gets such strength, he removes the said

. ease from the other person

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D: In the beginning one does not want that the other man should lose his bounty but since he does not have the ability to reach it he desires the downfall of the other person, but without an intention to seize the other persons bounty even if he is able to do so. As he .considers himself religiously responsible and duty bound

E: His heart would feel happy if the other prosperity vanishes but, at the same, he is also .angry with his own heart due to such wish and also condemns scolds it

It can be said that, possibly, the ayats and traditions apply to all the aforesaid kinds. But .the fifth kind, from both logical and traditional viewpoint, deserves demarcation

Condemnation and Prohibition of Jealousy

Ayats and Traditions censuring and banning jealousy are many. For example we suffice :to quote the following few

Many of the followers of the book wish that they could turn you back into unbelievers – ۱ (after your Faith, out of envy from themselves. (۱۷۴

Or do they envy the people for what Allah has given them of His Grace? But indeed We – ۲ have give to Ibrahim's children the Book and the wisdom, and we have given them a (grand kingdom. (۱۷۵

If good befalls you, it grieves them, and if am evil afflicts you, they rejoice at it; and if – ۳ you are patient and guard yourselves, their scheme will not injure you in any way; surely (Allah comprehends what they do. (۱۷۶

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(And do not convert that by which Allah has made some of you excel others. (۱۷۷ –۴

Imam Sadiq (a.s.) said: Indeed envy and jealousy burn down Faith just as fire burns –۵ (down timber. (۱۷۸

Imam Sadiq (a.s.) said: Jealousy, self-centeredness and egos are calamities for Faith. –۶ ((۱۷۹

Imam Sadiq (a.s.) said: When the Arc of Noah settled on ground, Satan approached –۷ him Nooh –AS and said: No one has as much right as you have on me, because, it was a result of your prayer that this criminal group of people has vanished and I feel happy. I recommend you two attributes if you keep away from them you will benefit: ۱ – Keep distance from jealousy, because it was due to jealousy that I have been driven out of the divine out of the divine position court. Be away from envy calamity which has afflicted (humanity was because of envy. (۱۸۰

Signs of Jealousy

Obviously everybody imagines himself to be better and thinks that his thoughts and manners are better and as mentioned in the Holy Quran: Man is evidence against himself, (through he puts forth his excuses. (۱۸۱

Yet, along with this description the infallible and pure progeny of the Holy Prophet (s.a.w.s.) have mentioned some signs. Here is an example: it has been narrated from Imam Sadiq (a.s.) that Luqman told to his son: A jealous man has three signs: ۱: While not (facing him he backbites him, ۲: When in front of him praises and feels happy himself. (۱۸۲

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Harms of Jealousy

.Jealousy is the fountainhead of many individual and social evils some of them being

It can be said that jealousy is a kind of criminal motives observed in the world and if an investigation is made in the real factors behind murders, thefts, excesses etc we shall find that a significant number of them is based on jealousy and, perhaps, that is why jealousy has been compared with a spark of fir which can endanger both individuals and societies. :We see in narrations that

B: Jealousy can be close to blasphemy or disbelief and it is likely that jealousy may turn off (the life and future of man (۱۸۳

In other words, sometimes destines of a family and a community change due to jealousy and in history, such happenings are found like the events of the sons of Adam and the .(.sons of Yaqoob (a.s

C: A jealous person spends away all or most of his energy, be it physical or mental, which otherwise could help in the progress of the society, By losing it a jealous man spoils both .his personal as well as the collective assets, of the society

D: Over and above all this, jealousy leaves very undesirable effects on the body of man and his health. Usually jealous persons are seen to be almost ill and restless both physically and mentally because, today it has been established that many physical illnesses are due to nervous causes or psychics causes. In today's field of medicine we ???see detailed discussions under the title of illnesses related to physical

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:Now pay attention to the following narrations

.Ali (a.s.) said: Less jealousy, more health – ۱

Ali (a.s.) said: It is surprising that jealous people are totally careless about their – ۲ .physique

.Also we read: Liar has no virility and a jealous no rest – ۳

(So also: The jealous is in grief and the miser is rebuked. (۱۸۴ – ۴

(Imam Sadiq (a.s.) said: A miser cannot have peace nor a jealous pleasure. (۱۸۵ – ۵

Amirul Mo-mineen (a.s.) said: One who does not suppress jealousy makes his body his – ۶ (own grave. (۱۸۶

E: Jealousy drives away man's religion, that is, man, through jealousy, does things that .drive away his religion. Hence we read that jealousy is a calamity for religion

Sometimes it so happens that a man whom God has given a bounty becomes an enemy of either God or of that bounty and consequently becomes an unbeliever, for example, .Habeel

The Holy Prophet (s.a.w.s.) said: Verily there are enemies of the Divine bounties. It was asked who is an enemy of Gods bounty? He replied: One who became jealous of those (whom god has given bounty. (۱۸۷

It has been mentioned in some Qudsi hadiths: In fact a jealous person is my enemy and he becomes angry against my decision. He is not happy with distribution among my (servants. (۱۸۸

.In summary, we should seek whether of the Lord from this wicked vice

Causes of Jealousy

:May be all of these three or anyone or all of these three things causes jealousy

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Sometimes it so happens that due to dirt in heart or internal blindness man is unable to – ۱ look at Gods servants whom He has given bounties. So Imam Sadiq (a.s.) says: Jealousy and ill will is due to darkness in heart and blindness of soul which gets rooted due to denial of Divine bounties and these two vices blind-heartedness and fault-finding in Divine distribution are two wings of kufr blasphemy and hence it was due to jealousy that the son of Adam drowned down in a perpetual regret and fell into a ruin from which he never (gets freed... (۱۸۹

.Enmity between two persons often becomes the cause of jealousy – ۲

And sometimes longing for power, desire for position and pride and self-centredness – ۳ become the cause of jealousy. Hence the Holy Quran Quotes the Al Kafirs of Quraysh saying: and they say: Why was not this Quran revealed to a man of importance in the two (towns? Valeed and Habeeb of Mecca and Ta'if. (۱۹۰

(Yet at another place it says: They said: You are naught but mortals like ourselves. (۱۹۱

And as regards the third, it mentions: What! Shall we believe in tow mortals like ourselves (... and if you obey a mortal like yourselves, then most surely you will be losers. (۱۹۲

In any case, we must strive so that the causes and reasons of it are removed and this is .easier than, trying afterwards, to get rid of jealousy

Remedy for this Dangerous disease

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:The best procedure of removing this dangerous disease is

.First: Keep in mind the individual, social and otherworldly harms of it

.Second: Seek its practical remedy and remove it from heart by discipline

Third: Man must think for a while whether he can, through jealousy, grab a bounty from others where as the fact is that whatever God Almighty has decided is bound to reach (him. So he says: And there is measure with him of everything. (۱۹۳

(And in respect of the other says: For every term there is an appointment. (۱۹۴

Notes

Surah Baqarah: ۱۰۹ .۱۷۴

Surah Nisa: ۵۴ .۱۷۵

Surah Ale Imran: ۱۱۹ .۱۷۶

Surah Nisa: ۳۲ .۱۷۷

Behaarul Anwaar ۷۳۳:۲۵۵ .۱۷۸

Al Kafi: ۳۰۷ .۱۷۹

Mishkaatul Anwaar, p.۳۰۹ .۱۸۰

Surah Qiyamah: ۱۴-۱۵ .۱۸۱

Behaarul Anwaar ۷۳:۲۵ .۱۸۲

Behaarul Anwaar ۷۳: ۲۵۱ .۱۸۳

Behaarul Anwaar ۷۳: ۲۵۶ .۱۸۴

Behaarul Anwaar ۷۳: ۲۵۶ .۱۸۵

Nahjul Balagha, Ibne Abil Hadeed, ۲۰:۲۵۸ .۱۸۶

Behaarul Anwaar ۷۳: ۲۵۶ .۱۸۷

Jami al-Sadat, ۲: ۱۹۵ .۱۸۸

Behaarul Anwaar ۷۳: ۲۵۵ .۱۸۹

Surah Zukhruf: ۳۱ .۱۹۰

Surah Yaaseen: ۱۵ .۱۹۱

Surah Mominoon: ۳۴ ۴۷ .۱۹۲

Surah Raad: ۸ .۱۹۳

Surah Raad: ۳۸ .۱۹۴

Lesson: ۱۳

Greed and its Harms

One of the vices which degrade man and make him world-worshipper is greed. Many times it so happens that man, due to greed, sells out his personality and his religion also .and makes himself disgraceful in the society

?In this discussion, first of all, let us understand what is greed

?Secondly, what are its signs

.Thirdly, what are its individual, social collective and spiritual harms

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?Fourthly, what is its remedy

Meaning of Greed

Greed means to keep an eye on others wealth. This in itself is a branch of worldly love. So many are people who do not have enough bread to eat and yet they never look at the wealth of others, and like the proverb, keep their cheek rosy by slapping it. Also there are :millionaires and are still greedy. In this matter we read in narrations

(No richness can equal the content or needlessness of the heart. (۱۹۵

(In another hadith we read: Keep away from greed as greed is sure poverty. (۱۹۶

Signs of Greed

Man talks flatteringly with the wealthy and the powerful and lowers himself before them and sometimes he presents himself as a slave and as asserted by the Amirul Mo-mineen ((a.s.): Greed is a permanent slavery or a greedy man is bound by disgrace. (۱۹۷

Harms of Greed

Greed lowers the value of man in the sight of God and in the society. How disgraceful it is (for a man for whom the Lord Almighty has used names like or vicegregent. (۱۹۸

(Or says about him: And surely we have honoured the children of Adam. (۱۹۹

Makes himself downgraded and looks greedily at the wealth or status of others. Society knows such persons and people do not give any respect to them. They are like mosquitoes being swept away in the direction of the wind. In the words of Amirul Mo-mineen (a.s.): No thing destroys religion like novice and nothing corrupts human (personality like greed.(۲۰۰

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Contrary to it there are also some people who are not wealthy from the worldly viewpoint and yet they are respected by the society as the society knows that they do not entertain any tined of greed and that they represent the type who, in the words of the Holy Prophet (s.a.w.s.): If anybody wants to become the richest man he should pay more attention to what is in the hand of God and not what is in the possession of other.(۲۰۱)

Imam Sadiq (a.s.) also says: One who rests content at what God has provided for him is the richest of all men. (۲۰۲)

Greediness is of no value from the religious point of view. Here we draw your attention to some hadiths about it:

A: Saadaan says: I asked Imam Sadiq (a.s.): What strengthens the Faith of man? He replied: Piety. And what drives man out of religion? He said: Greed. (۲۰۳)

B: And Imam Sadiq (a.s.) said: Be pious and save yourselves from showing yourselves as needy and know that the one who lowers himself before the officer of a tyrant king or in front of his opponent in the matter of religion for seeking mater at benefits of this transient world, God makes him valueless in the eyes of the society and considers him as His enemy. (۲۰۴)

C: Amirul Mo-mineen (a.s.) has, reportedly, said: One who approached a wealthy man just for the sake of his wealth and thereby, gives him respect loses two-third of his religion. ((۲۰۵)

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Cure for this Dreadful Illness

Man should look at its harms. He should notice where did greed lead the people who fell pray to a greed for status or lust for riches. Man must also read history and ponder over it and take note that people like Ibne Saad or ulemas who were greedy approached the courts of kings and consequently fell in the eyes of the society. In this way man can easily .remove this dirty vice from himself

One should also think deeply into the might of the Lord of the worlds only one God and .believe that He has power over everything

He must not show his needs to anyone except only one God until he becomes needless except that of Almighty Allah and frees himself from the slavery of any human being and .reaches perfection of spirit

Notes

Behaarul Anwaar ۷۳: ۱۶۸ .۱۹۵

.Ibid .۱۹۶

Nahjul Balagha, Saying Nos. ۱۸۰ ۲۲۶ .۱۹۷

Surah Baqarah: ۳۰ .۱۹۸

Bani Israel: ۷۰ .۱۹۹

Safeenah ۲: ۹۳ .۲۰۰

Behaarul Anwaar ۷۳: ۱۷۸ .۲۰۱

.Ibid .۲۰۲

.Ibid .۲۰۳

Mishkaatul Anwaar, P. ۱۸۵ .۲۰۴

Nahjul Balagha: ۲۲۸ .۲۰۵

Lesson: ۱۴

Covetousness and its harms

One of the branches of materialism is covetousness. It sometimes shows itself in the form of greed for status and sometimes in the form of eagerness to hoard wealth and sometimes it takes the shape of passions and desires. The root of this attribute too, like all other human attributes, is desirable, but it also, like other things must be kept under control so as to benefit from it.

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In this connection the Holy Quran says: Surely man is created of a hasty temperament; being greatly grieved when evil afflicts him, and niggardly when good befalls him, except (those who pray. (۲۰۶

In this verse Lord Almighty mentions man as greedy except those who have permanent closeness to God and this man, if he does not keep himself under control becomes so greedy and covetous that he does not become contented even if the entire world is given away to him. In the same reference the Holy Prophet (s.a.w.s.) and the infallible Imams (a.s.) have given admonition to man through impressive examples and parables. Here are :some

۱ – It is reported from the Holy Prophet (s.a.w.s.): If the son of Adam had two valleys full of gold, in fact, he would remain in search of a third one and nothing but dust can fill the belly (of the son of Adam and God forgives everyone who repents. (۲۰۷

۲ – Imam Sadiq (a.s.) said: In truth, it has been revealed from the Heavens that if the son of Adam had in his possession two valleys of god and silver he will nevertheless seek a third one. O son of Adam: In fact your belly is a river among rivers and a forest among (forests which do not get filled but by dust. (۲۰۸

۳ – Imam Baqir (a.s.) has been quoted like this: The parable of a covetous person is that of a silk worm. The more it creates silk around himself the more its way out gets away until it (dies in frustration. (۲۰۹

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In conclusion, the infallible Imams (a.s.) through such words of wisdom went mankind to understand that they should not follow this attribute of covetousness greed for worldly .wealth and status because following it is fatal for them

The way of remedying this dangerous disease

First our certainty trust regarding the attributes of Almighty Allah must be strengthened and we should know that he is Razzaaq Provider and He has guarantied provision for all .the creatures

It is mentioned in the Holy Quran: And there is no animal in the earth but on Allah is the (sustenance of it. (۲۱۰

In another verse He says: and whoever is careful of his city to Allah, me will make for him (an outlet, and give him sustenance from he thinks not. (۲۱۱

Secondly a covetous person must think over the fact that the aim of his covetousness and greed is accumulation of wealth and that this wealth remains here but he himself passes away from here. Yet it is for him to give an account of that wealth before the Lord in the .Hereafter

Thirdly, we should read with care the narrations in this regard so that the wise and precious words of wisdom from the Holy Prophet (s.a.w.s.) and his pure and infallible :family may prove effective for us. For example

۱ – The Holy Prophet (s.a.w.s.) has said: Among the causes of dryness of eyes and (toughness of heart are covetousness for obtaining provision and insistence on sin. (۲۱۲

۲ – Someone asked Amirul Mo-mineen (a.s.): Which is the biggest disgrace? He said: (Greed for the material world. (۲۱۳

It is recorded from the Holy Prophet (s.a.w.s.) The son of Adam becomes old, yet his – ۳ (two attributes remain: one agreed and another lengthy ambitions. (۲۱۴

Fourthly, The more a man becomes covetous the more he deprives him-self of peace of mind and falls in more grief and anger and burns in the internal fire. raging in his own .heart

Notes

Surah Maaarij: ۱۹ – ۲۲ .۲۰۶

Jami al-Sadat ۲: ۱۰۰ .۲۰۷

.Ibid .۲۰۸

.Ibid .۲۰۹

Surah Rad: ۶ .۲۱۰

Surah Talaaq: ۲ – ۳ .۲۱۱

Behaarul Anwaar ۷۳: ۱۶۱ .۲۱۲

.Ibid .۲۱۳

.Ibid .۲۱۴

Lesson: ۱۵

One of the branches of worldly love is a lengthy ambition

This attribute is though desirable yet it also requires to be controlled with conditions and planning. Religious leaders have given many admonitions in this regard to their followers. -:Here are some of them

Amirul Mo-mineen (a.s.) said: Beware: My biggest worry about you is in two matters: ۱ – ۱ – Following your desires and ۲ – Lengthy ambitions because slavery of desires prevents you from truth and entertaining lengthy ambitions results in unmindfulness of the (Hereafter life after death. (۲۱۵

The Holy Prophet (s.a.w.s.) said: Indeed the welfare of a nation is in piety and Faith and – ۲
(its destruction is in greed and long ambitions. (۲۱۶

Amirul Mo-mineen (a.s.) is reported to have said: In truth, if one sees the speed with – ۳
which ones death approaches him he will abhor long ambitions and will give up worldly
(love. (۲۱۷

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Result of high ambitions

It is reported from Amirul Mo-mineen (a.s.): The result of long ambitions is evil deeds of (man. (۲۱۸

(He has also said: One who lengthens his ambitions worsens his deeds. (۲۱۹

Perhaps it can also be said that: wickedness in our deeds reveals the lengthiness of our .ambitions

Remedy for This illness

First man must look at the speed with which his death is approaching him and then study history to know what kind of ambitions people had entertained and took all of them only .to graves

Thirdly, he should plan for its remedy and should see towards the events of the family members of the Holy Prophet (s.a.w.s.) so that he may clean himself in the light of their .guidance

Notes

Behaarul Anwaar ۷۳: ۱۶۳, ۱۶۴, ۱۶۶ .۲۱۵

.Ibid .۲۱۶

.Ibid .۲۱۷

.Ibid .۲۱۸

.Ibid .۲۱۹

Lesson: ۱۶

Stinginess

Stinginess is a vice that moves man away from the Lord of the worlds and makes him .valueless in the eyes of society and the nation

:As a proof we divide the discussion of this lesson in four parts for contemplation

Meaning of stinginess and a miser – ۱

Verses and narrations condemning miserliness – ۲

.Individual and collective harms of misery – ۳

Remedy for stinginess and some events of the misers – ۴

Meaning of Stinginess

Miser according to dictionary is keeping or holding up wealth in conditions requiring its donation and bestowing and sometimes a man is called miser who does not help when .asked for it even though he is able to help the needy

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From the viewpoint of Shariat one is called a miser when he does not fulfil his duties. It is said in a narration: Miser is one who shows stinginess in spending as per Gods orders. ((۲۲۰

It is narrated from the Holy Prophet (s.a.w.s.): One who pays up the poor tax from his wealth and helps people in times of trouble is not a miser. Misery is really in one who does (not pay zakat and not the one who helps his community in trying times. (۲۲۱

But possibly, it can be said that help is a common usage and what is mentioned in the narrations is describing some particular thing. Hence some other meaning is also conveyed in some hadiths. For instance Imam Sadiq (a.s.) has been quoted as saying: Bakhael miser is one who shows stinginess in saying salaam Some rivayyats have .explained its complete applicability. Just as the latter narration does

:In this connection there are many verses and narrations. For example

Verses about Niggardliness

:We read in the Holy Quran

And let not those deem, who are niggardly in giving away that which Allah has granted .۱ them out of his Grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day. ((۲۲۲

Those who are niggardly and bid people to be niggardly and hide what Allah has given – ۲ them out of His Grace; and we have prepared for unbelievers a disgraceful chastisement. ((۲۲۳

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If you control the treasures of the Mercy of my Lord, then you would withhold them – ۳ (from fear of spending, and man is niggardly. (۲۲۴

Narrations about Niggardliness

:And now we read in narrations

The Holy Prophet (s.a.w.s.) said: Allah has said paradise is forbidden to one who shows – ۱ (favours and the one who is niggardly. (۲۲۵

Imam Baqir (a.s.) said: Three things destroys people: ۱ – Misery and jealousy sprouted – ۲ from misunderstanding about God, ۲ – Following desires and ۳ – Self-conceit and self- (centredness. (۲۲۶

The Holy Prophet (s.a.w.s.) said: Misery and jealousy and faith can never stay together – ۳ (in man's heart. (۲۲۷

Imam Sadiq (a.s.) says: A generous yet sinful youth is dearer to God than an old and – ۴ (jealous men. (۲۲۸

According to traditions the Holy Prophet (s.a.w.s.) was one engaged in – ۵ circumambulation of the Holy Kaaba when he saw a man who was clinging to the cover cloth of the Holy Kaaba and was seeking bath from God for forgiving him because of the ?holiness of the Kaaba. The Holy Prophet asked him: What is your sin

.The man replied: O Messenger of god: My sin is too serious to be mentioned

?The Messenger: Woe unto you! Is your sin great or the earth

.Man: My sin is greater

?Prophet: Is your sin bigger or the mountains

.Man: My sin is bigger than mountains

?Messenger: In your sin big or the sea

.Man: My sin is bigger then them

?Messenger: Is your sin larger or the sky

.Man: My sin is larger

?Messenger: Is your sin greater or the Throne of the Lord Almighty

.Man: My sin

?Messenger: Is your sin great or God Himself

?Then the Holy Prophet said: Now tell me what is your sin

The man said: I am a wealthy man. When a needy beggar approaches me I feel as if a .flame of fire is about to burn me

The Holy Prophet (s.a.w.s.) said: Keep distance from me. Do not burn me with your blazing fire. By the Lord who has appointed me! If you die with this vice of misery, God will hurl you into Hell even if you pray for a thousand years between these Holy places of Rukn and Maqaam and even if rivers of tears flow from your weeping eyes. Woe unto you! Have you not read in the Holy Quran: And whoever is niggardly is niggardly against his (own soul. (٢٢٩

So also says the Lord: And whoever is preserved from the niggardliness of his soul, these (it is that are the successful ones. (٢٣٠

Harms of Niggardliness

A miser man, from a psychic angle, always remains restless and all of his worry is about hoarding wealth. Sometimes he also indulges in evil and unlawful activities just for :earning money. Hence Amirul Mo-mineen is reported to have said

(Niggardliness is the root of all evils, it is a bridle that drives man toward every evil. (٢٣١

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And Ali (a.s.) also said: A miser has no rest nor a niggardly person can be joy good taste. ((۲۳۲

The Holy Prophet (s.a.w.s.): A generous man is near God, society and paradise whereas a stingy person is away from God and society but near Hell. (۲۳۳)

However, religious losses of niggardliness are obvious as it prevents man from fulfilling his religious and desirable duties and as a result he becomes the subject of the verses and narrations condemning misery.

Remedy for this mental Illness

The remedy is that man must be aware of the individual, collective and religious harms of this illness. He should also read with attention on the verses, narrations and historical events of people who had this ailment like Qaroon, Mansoor Duwaaniqi and ... and should take admonition from them so that he may improve.

Notes

۲۲۰. Behaarul Anwaar ۷۳: ۳۰۵

۲۲۱. Wasaelush Shia ۶: ۲۱

۲۲۲. Surah Aale Imran: ۱۸۰

۲۲۳. Surah Nisa: ۳۷

۲۲۴. Surah Israa: ۱۰۰

۲۲۵. Behaarul Anwaar ۷۳: ۱۰۳

۲۲۶. Ibid.

۲۲۷. Behaarul Anwaar ۷۳: ۱۰۳

۲۲۸. Ibid.

۲۲۹. Surah Muhammad: ۳۸

Surah Hashr: ۹ .۲۳۰

Jami al-Sadat ۲: ۱۱۲ .۲۳۱

Lesson: ۱۷

Oppression

:One of the meanest vices is injustice that will appear before you in eleven parts

Meaning and Kinds of Zulm

Zulm means putting a thing in a place or instance that does not belong to it. It is applicable :to several circumstances that can be divided into three headings

A: About man's relation with God the Lord of the worlds about His self, or His attributes of .being Glorious and Beautiful

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B: Disobeying and opposing Divine commandments and getting out of the condition of His slavery, Man's tyranny against another person falls in this category.

C: Man's injustice to himself that falls in the third Category.

On this topic several traditions have been recorded from the Prophets progeny. We suffice with only this one: It has been reported from Imam Baqir (a.s.): Injustice is of three kinds: ۱ – Injustice which is pardoned by God, ۲ – Injustice that God does not forgive end ۳ – The injustice God does not overlook. However, the injustice which God does not forgive is shirk polytheism. But the injustice which God pardons is the injustice which man does to himself as the result of a sin is man's injustice to himself and the injustice which God pardons is the injustice which man does to himself as the result of a sin is man's injustice to himself and the injustice which God does not overlook is regarding the rights of men on one another. (۲۳۴)

Some have divided injustice or oppression or tyranny into common and particular: The common kind of zulm is comprising of all immoral and mean vices whereas the particular one means any harm or injury or wrong or damage done to others of whatever kind it may be, physical, monetary or relating to prestige.

Causes of Zulm

Sometimes enmity and jealousy causes oppression or injustice. In this case zulm can be considered as one of the vices of anger. Sometime zulm may be caused due to greed and covetousness which can fall in the category of the vices of desire.

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Verses and Narrations Indicating Ugliness of Zulm

A: And when Luqman said to his son while he admonished him: O my son! Do not associate (aught with Allah; most surely polytheism is a grievous inequity. (۲۳۵

(

B: The way to blame is only against those who oppress men and revolt in the earth (unjustly; these shall have a painful punishment. (۲۳۶

(C: and whoever among you is unjust, we will make him taste a great chastisement. (۲۳۷

D: And the day when the unjust shall Bite his hands, saying: O! would that I had taken a way with the apostle; O woe is to me! Would that I had not taken such a one for a friend! Certainly he had led me astray from the reminder after it had come to me; and the (shaitan fails to aid man. (۲۳۸

E: And do not think Allah to be heedless of what the unjust do; He only respites them to a (day on which the eyes shall be fixed open. (۲۳۹

Vicious effects of injustice

Verses

:About the ominous consequences of oppression in this world the Holy Quran says

So those are their houses fallen down because they were unjust, most surely there is – ۱ (a sign in this for a people who know. (۲۴۰

(see then what was the end of the unjust. (۲۴۱ – ۲

(Surely Allah does not do any injustice to men, but men are unjust to themselves. (۲۴۲ – ۳

Traditions

:Traditions narration too are many in this connection. These examples should suffice

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Imam Sadiq (a.s.) was asked about the verse he replied: It is a bridge on the Siraat in – ۱ the Hereafter which cannot be crossed by a person who is indebted to others and he has (not paid others dues. (۲۴۳

The Holy Prophet (s.a.w.s.) said: Everyone who fears qisaas retaliation and – ۲ (recompense of deeds prevents himself from oppressing others. (۲۴۴

It is also noted: Save yourselves from tyranny doing injustice to others as it is will – ۳ (cause darkness on the Day of Recompense. (۲۴۵

(The worst provision on the Day of Judgement is tyranny to others. (۲۴۶ – ۴

Imam Baqir (a.s.) said: What an oppressed will recover from the oppressor on the Day – ۵ of judgement from the religion of the former is more than what the oppressor had seized (from the oppressed in the world. (۲۴۷

(Imam Sadiq (a.s.) says: No helper except Allah. (۲۴۸ – ۶

The one who eats his brother's wealth unjustly and does not return it to him in fact has – ۷ (eaten a piece from Hellfire. (۲۴۹

The Holy Prophet is reported to have said: The best crusade is that a man wakes up in – ۸ the morning with no intention at all of oppressing anyone or of doing any injustice to (anybody. (۲۵۰

It has been recorded from Imam Baqir (a.s.): Oppression in this world turns into – ۹ (darkness in the other one. (۲۵۰

Harms of oppression

Now from individual and collective viewpoint: An oppressor always keeps his nerves restless and harms his soul conscience unknowingly. He is always hated by the society. In fact he has a really dangerous and because we believe that just as this world has open and manifest causes, the real hidden causes too are such more powerful behind the scenes. Regarding oppression, the Holy Quran and the pure progeny of the Prophet (a.s.) have, through very effective description, warned us of dangerous consequences. For :example

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:We read in the Holy Quran

So those are their houses fallen down because they were unjust, most surely there is a - ۱
(sign in this for a people who know. (۲۵۲

The Holy Prophet (s.a.w.s.) has reportedly said: Keep away from tyranny because – ۲
(tyranny spoils your hearts. (۲۵۳

(It is noted from the Holy Prophet (s.a.w.s.): Consequence of oppression is regret. (۲۵۴ – ۳

Imam Baqir (a.s.) said: There is no one who does injustice to others but that God – ۴
Almighty puts him oppressor in the same difficult situation, be it about himself or his wealth. But if the injustice concerned him and God, then it is possible that God accepts his
(repentance and forgives him. (۲۵۵

Imam Sadiq (a.s.) has reportedly said: Everyone who oppresses others falls in the – ۵
(similar trouble either with regard to him or to his wealth or his children. (۲۵۶

True traditions show us that the result of tyranny returns either to the tyrant himself or to
.his family and this is the ignoble consequence of oppression

Philosophical discussion

Now let us look at a philosophical discussion extracted from Tafseer Al Meezaan, under
.verse ۲۱۸ of Surah Baqarah

Between deeds and between external happenings there is a relation and what is meant by deed called good and bad and which apply to the movements or stillness of body and which are intentional and not which are but natural to the physique like breathing and digestion etc – Tr. and it is from this angel that the Holy Quran says: And whatever affliction befalls you, it is on account of what your hands have wrought, and yet He
(pardons most of your faults. (۲۵۷

And in another Ayah Surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting (it. (٢٥٨

And again in this verse says: This is because Allah has never changed a favour that He has (conferred upon a people until they change their own conditions. (٢٥٩

And these verses amply prove that between the events that take place and the deeds done either good or bad, there is a kind of relation and this fact is explained in two ayats :of the Holy Quran

One is verse ٩٥ of surah Aaraaf which says: And if the people of the towns had believed and guarded against evil We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned. ((٢۶٠

And secondly, in Surah Rum it has been said: Corruption has appeared in the land and the sea an account of what the hands of men have wrought, that He may make tem taste a (part of that which they have done, so that they may return. (٢۶١

Thus, what events take place in the world, to some extent, are due to the deeds of people, that is, if man obeys Allah and walks on the path of His pleasing, doors of good and bounty open up before him. On the contrary, if he deviates from the path of Gods slavery and walks in the vales of misguidance and his thoughts and deeds become mean and evil or rude, and if the society becomes corrupt and that evil of corruption envelops both the land and the sea, leading the society to oppression and war etc there is widespread turmoil and likewise natural calamities like flood and famine and earthquakes fall on mankind. The Lord Almighty says about the deluge of Iram and the flood of Nuh: Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah. ((٢۶٢

p: ٨٧

The Lord also says: And how many of the generations did We destroy after Nuh! And your (Lord is sufficient as Knowing and Seeing with regard to His servants' faults. (۲۶۳

Sometimes man invites the consequence of the society, that is, he sees the good as well as bad results of his deeds. Sometimes he also benefits from good deeds of his predecessors. But sometimes he also suffers due to the misdeeds of his elders and :predecessors. For example, peruse these two verses

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it - ۱ a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your (Lord., (۲۶۴

And let those fear who, should they leave behind them weakly offspring, would fear on - ۲ their account, so let them be careful of their duty to Allah, and let them speak right words. ((۲۵۶

Problem and Answer

:Problem

All collective calamities both common and particular like flood, earthquake, was and famine and contagious diseases are the consequences of natural causes, as they happen where and when the causes are there and they do not take place when the reason for .them are not existing. Thus it is mere imagination that they are the result of any deeds

:Answer

This criticism is made because the aim and object of the Quran and the followers of Quran has not been understood properly because, the one who those who say: Good and bad deeds become the causes of events which are proportionate with the conduct. Their aim is not to put aside the natural causes or/and to deny their natural consequences. Similarly they do not intend to mix the deeds with natural causes in the effect. Therefore, the aim of the God worshippers is not to, by confirming the Creator, reject or falsify the law of cause and effect. To believe or be convinced by the theory of accident and idle talk in the world of existence. Rather their aim is to prove the existence of the supernatural

and the belief of there being spiritual factors behind what happens in the material occurrences. That is, happenings are once and from one view point related to the material or physical and in a higher stage connected with a non-material cause. For example, writing which is related both to the pen and to the writer. In short, flood and earthquake and ... do have physical causes and yet there are behind them supernatural or non-physical reasons. So the same subject is mentioned in verses and narrations ...regarding help to society and the reward of kindness and service to parents and

p: ۸۸

:Yet from the collective or social viewpoint

When a society initiates a tendency of injustice and oppression, as its consequence, this novel dishonesty turns into a tradition which gets adopted by future generation and at last it overwhelms and imprisons the society and its generations.

:And from the viewpoint of the Hereafter

It should be kept in mind that oppression is darkness and as its consequence one will only meet with harassment and trouble. Rather more than that, a tyranny will see his oppression incarnated or personified. As the Holy Quran says: And what they had done they will find present there; and your Lord does not deal unjustly with anyone. (٢۶۶)

And in another verse it says: Those who do evil shall not be rewarded for aught except what they did. (٢۶٧)

And in a third ayat says: As for those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire. (٢۶٨)

It can be derived from these verses that our deeds, besides their apparent face, also have a factual or real face which is invisible to us in this would. But these inner faces will manifest in the Hereafter and bring forth the personification of deeds.

The Worst Oppressions

Not with standing that oppression is ugly and a mean thing, some of its kinds are worse and more dangerous. We read about it in narrations like:

١– Imam Sadiq (a.s.) says: No oppression or tyranny is worse and harsher than the tyranny wherein the oppressed one does not find any help except in the Almighty God. ((٢۶٩

p: ٨٩

In one of the wills of Imam Sajjad (a.s.) we find that at the time of his passing away he – ٢ said: O my dear son! Let it never be so that you oppress somebody who may not find any (helper except God. (٢٧٠

.Other parts on this topic mean vices will be narrated in subsequent lessons

Verses and Tradtions

:Now we invite your attention to the followings verses and traditions

And when you se those who enter into false discourses about our communications, – ١ withdraw from them until they enter into some other discourse, and if the Satan causes (you to forget, then do not sit after recollection with the unjust people. (٢٧٢

(And do not incline to those who are unjust, lest the Fire touch you. (٢٧٣

The Holy Prophet (s.a.w.s.) said: When the Day of Judgement rises an announcer – ٣ announces: Where are the tyrants and their helpers this calling also includes those who even filled an inkpot for the unjust ruler or sew his purse or sharpened a pencil for the (oppressors. So gather them along with the tyrants. (٢٧۴

Ibne Sinan says: I heard Imam Sadiq (a.s.) saying: Who ever assists an oppressor – ۴ against an oppressed one always remains under Divine anger until he stops aiding the (tyrant. (٢٧۵

(The Holy Prophet (s.a.w.s.) said: He in fact steps out of Islam. (٢٧۶ – ۵

Imam Baqir (a.s.) said: A tyrant and the one who helps an oppressor as well as the one – ۶ (who is pleased with such injustice all the three are accomplices in the sin. (٢٧٧

p: ٩٠

Ali (a.s.) said: The truth about religion is the same like and dislike then, as a testimony – ۷ he referred to the she camel of the Prophet Saleh (a.s.) saying: the man who killed that camel shot the arrow was the killer of that camel yet the Divine chastisement fell on all due to their being pleased in agreement with that misdeed. When the just Imam will appear, the one who is pleased with his command and who helps him in his just deeds is his friend and when an unjust ruler appears arises and then the one who likes his orders (and who assists him in his oppression is his friend. (۲۷۸

The Holy Prophet (s.a.w.s.) said: The religious jurisprudents are the honest satisfactory – ۸ trustees of the Prophet so long as they do not look at the world. It was asked: O Messenger of God! What is the meaning of their turning toward the world? He replied: Following unjust and wrong rulers. So when they do so be careful and be afraid of them (for the sake of your religion. (۲۷۹

Safwan bin Mehran says: I went to Imam Moosa bin Ja'far (a.s.), he said: O Safwan! All – ۹ of your deeds are good except one. I asked: I sacrifice myself for you! What is that deed? He replied: Renting your camels to this fellow, Haroon Rasheed. I said: By God! I did not do so for fulfilling desire or as play or pastime but I rested them for their journey to Mecca and I have never accompanied them and.. and... Imam (a.s.) said: Does any amount of that rent remain unpaid to you which they pay afterward? Do you ever harbour the wish that they return safely so that you are paid you dues? I said: Yes. Imam (a.s.) said: One .who is pleased with his life is also with him and whoever is with him will go to hell

p: ۹۱

Safwaan said: After this incident I sold all my camels. Thereafter Haroon called me and asked: I have heard that you have sold your camels. I said: Yes. He asked, why? I said: I am now an old man and my servants do not work as they should. Haroon said: Do you think that I am not aware? I know due to whose instance this thing has happened and he is Moosa bin Ja'far. I said: I have nothing to do with Moosa bin Ja'far. Then Haroon said: .Had you not been in friendship with me I would have killed you

Notes

Al Kafi ۲: ۳۳۰ .۲۳۴

Luqman: ۱۳ .۲۳۵

Surah Shura: ۴۲ .۲۳۶

Surah Furqan: ۱۹ .۲۳۷

Surah Furqan: ۲۷- ۲۹ .۲۳۸

Surah Ibrahim: ۴۲ .۲۳۹

Surah Naml: ۵۲ .۲۴۰

Surah Yunus: ۳۹ .۲۴۱

Ibid. ۴۴ .۲۴۲

Al Kafi ۶: ۳۳۱ .۲۴۳

.Ibid .۲۴۴

Behaarul Anwaar: ۷۵: ۳۰۹-۳۳۱ .۲۴۵

Behaarul Anwaar ۷۵: ۳۰۹-۳۳۱ .۲۴۶

.Ibid .۲۴۷

Al Kafi ۲: ۳۲۰ .۲۴۸

Behaarul Anwaar ۷۵: ۳۱۳ .۲۴۹

.Ibid .٢۵٠

.Ibid .٢۵١

Surah Naml: ۵٢ .٢۵٢

Behaarul Anwaar ٧۵: ٣١۵ .٢۵٣

Al Kafi ٢: ٣٣٠ .٢۵۴

.Ibid .٢۵۵

.Ibid .٢۵۶

Surah Shura: ٣٠ .٢۵٧

Surah Rad: ١١ .٢۵٨

Surah Anfaal: ۵٣ .٢۵٩

Surah Aaraaf: ٩۶ .٢۶٠

Surah Room: ۴١ .٢۶١

Surah Momin: ٢١ .٢۶٢

Surah Israa: ١٧ .٢۶٣

Surah Kahf: ٨٢ .٢۶۴

Surah Nisa: ٩ .٢۶۵

Surah Kahf: ۴٩ .٢۶۶

Surah Qasas: ٨۴ .٢۶٧

Surah Nisa: ١٠ .٢۶٨

Al Kafi ٢: ٣٣١ .٢۶٩

Al Kafi ٢: ٣٣١ .٢٧٠

Lesson: ۱۸

Help in oppression

p: ۹۲

Just as oppression is prohibited, friendship with and help to the oppressor too is .prohibited haram

This matter is proved without any doubt by the logic of both reason and religion. Just as oppression is ugly so is the assistance to the oppressor because if the oppressor is not given any help he will not be able to oppress others all alone. Hence Imam Sadiq (a.s.) tells his friends: Had you not gathered round Bani Umayyah, our right would not have been (usurped. (۲۷۱

The Oppressed is also Oppressor if He Becomes Excessive

Hisham bin Salim says: I heard from Imam Sadiq (a.s.) that Sometimes an oppressed person seeks and prays against the oppressor to such an extent that finally he himself turns into an oppressor, that in, what the oppressed wishes for the oppressor is much more than the harm which was done to him or he himself does to the oppressor which is beyond proportion whereas the Holy Quran says: Whoever then acts aggressively (against you, inflict injury on him according to the injury he has inflicted on you. (۲۸۰

Remedy

If man does not keep his desires under control, they increase step by step until, sometimes, it begins to enjoy oppressing others and shedding their blood. Therefore it is recorded in the histories of Hajjaj bin Yusufs and Moa'viyaas that they enjoyed shedding blood of people. Therefore man must first control his desires so as he nip them in the bud. He should also keep an eye on the dangerous consequences of oppression and the oppressor. He must ponder much in this connection and if he has, in case, committed an .injustice he must repent for it

p: ۹۳

Tawbah of the Oppressor

In the discussion of Tawbah repentance we have described that every sin has a particular tawbah Maad yaa Aakhareene Sartakaamuli and injustice too is not an exception to it. :Here we invite your attention to two narrations in this connection

An elder of the tribe of Nakha approached Imam Baqir (a.s.) and said: I have served as – ۱ a waali or officer of the government continuously from the days of Hajjaj. Is Tawbah available to me? The questioner says: The Imam kept silence and did not reply. I asked again: He said: No, until you pay up the right of everyone whose right was usurped (through you. (۲۸۱

Ali bin Hamzah says: I had a friend who was an officer in the Umayyad government. – ۲ He asked me to take an appointment with the Imam Sadiq (a.s.) so that he may be able to see him. I obtained permission. When he arrived, he saluted said Salaam to the Imam, took a seat and said: O Imam! May my life be sacrificed for you. I had been an officer in the Umayyad government and I have earned much money from them. The Imam said: Had the Bani Umayyah not found people who would write on their behalf, fight for them and collect revenue wealth for them and join their assemblies, in truth, our right would not have been usurped. The questioner repeated a question and asked: Now is there any way of relief for me? He replied: Will you accept if I say? He said: Yes. The Imam said: If you can find out the people from whom you obtained money in the said manner, return their wealth to them and if you cannot find them then donate the money you have earned in the way of Allah on their behalf. If you do so I stand surety to your admission to .paradise

p: ۹۴

Ali bin Hamzah says: whatever he had, he, following the orders of the Imam, gave away so much so that he gave away even his clothes. I provided clothing for him. After a time I came to know that he had fallen ill. I went to se him and sat near his deathbed. His last words were: O Ali bin Hamzah: The Imam has fulfilled his promise. Then he breathed his last. When I went to the Imam, his eyes fell on me and at once he said: By God, I have acted as I had promised with your friend. I said: By God, you said the truth because he too .said so at the time of his death

Notes

Behaarul Anwaar ۷۵: ۳۷۵ .۲۷۱

Surah Anaam: ۶۸ .۲۷۲

Surah Hud: ۱۱۳ .۲۷۳

Behaarul Anwaar ۷۵: ۳۷۲ .۲۷۴

.Ibid .۲۷۵

.Ibid .۲۷۶

.Ibid .۲۷۷

Ibid. ۳۷۷-۳۸۰ .۲۷۸

.Ibid .۲۷۹

Al Kafi ۲. ۳۳۳ and Surah Baqarah: ۱۹۴ .۲۸۰

Al Kafi ۲: ۳۳۱ .۲۸۱

Lesson: ۱۹

Tyrants should not be relied upon or supported

The Holy Quran commands: And do not incline to those who are unjust, lest the fire touch (you, and you have no guardians besides Allah, then you shall not be helped. (۲۸۲

This verse describes one of the most basic guidelines of social and political and military

and religious life and announce to common Muslims that it is their duty to abide by: Do not lean toward those who have committed injustice and oppression and that you must not rely on them nor should you trust them = lest the Fire touch you Fa ta mas sukumun naar and you have no guardians besides Allah Wa maa lakum min doonillaahi min awliyaa and in such circumstances it is obvious that you shall not be helped Sum ma laa tansuroon. :Now we invite your attention to some important points

p: ۹۵

A. Meaning of Rukoon inclination

This Arabic words maaddah root is Ra ka na which means the pillars or walls keeping a building or other things stand on their base. Thereafter it is used to mean reliance on or to trust a thing. Though the commentators of Quran have given many meanings of this word in the context of this verse, all or most of them have come to a comprehensive conclusion. For example, so have taken it to mean tamaayal inclination and some to hamkaari cooperation. Some others say it means Izhaare razayat satisfaction or agreement and some khair-khaahi was itaa at well-wishing and obedience. All these meanings contain .the sense of reliance and trust and inclination or liking

?B. In what maters the oppressors should not be relied on or trusted

Obviously there should be on participation in injustice, oppression and tyranny nor any assistance should be given to them. Secondly, in the second stage, it is necessary to abstain from such support to them that might result in weakening the Muslim society or losing its independence and thus it turning into a weak and aligned organ because such .inclinations can only make Islamic nation weak and defeated

But as for, the business and educational relations of Muslims with non-Muslims meant for securing Muslim interests and the security of Muslim societies, it does not come in the purview of inclining toward the tyrants. It is not prohibited by Islam. Such relations did .exist even in the time of the Holy Prophet and they have continued even thereafter

p: ۹۶

C. Philosophy of banning support to tyrants

Support or assistance to an oppressor creates much degeneration and chaos not unknown to anybody. Yet the more we pry in this issue more and more fresh points come .before us

Support to tyrants makes tem strong and their strengthening causes widening of – ۱ oppression and injustice and destruction of a society. Hence circumstances even if he is helpless a man must not obtain his right by approaching a tyrant or corrupt judge, because, resorting to such court implies recognition of such court and government which results in their strengthening and the harm of such deed sometimes is more than the loss .which lies in the usurpation of ones right

Depending on oppressors gradually affects the culture of thought of a society which – ۲ removes dislike for tyranny and injustice and which results in encouraging people to .oppress others and to be come tyrants themselves

As a principle, trust and reliance on others, which results in becoming their allies, – ۳ would not bring anything but misfortune. Then what to talk of inclining toward the tyrants .and oppressors

That society is strong and progressing and advancing which stands on this won feet as has been explained through a beautiful example in verse ۲۹ of Surah Fatha in the Holy Quran. It says: Like green plants standing on their stems, not requiring any inclination or alienation with others for living and growing up. Therefore, a society is free and independent only when it is self-reliant in every way or aspect and its relations with others are merely on the basis of mutual interests not like those of a weak one with a strong one. Such reliance on others, be it in the field of thought and culture or military and economy or politics, with only result in enslavement and exploitation. If such reliance is on tyrants and oppressors its consequence with be cooperation with their plans of oppression and injustice. Of course, the above mentioned verse is applicable not only to social relations but it addresses two individuals too, so much so that a Faithful and free person must never rely or assist an oppressor because, it results only in the losing of independence and also in the enlargement of the field of tyranny and injustice and the .strengthening of corruption and cruelty

?D. The oppressors: who are they

Commentators have given probabilities but what can be said is this: All those persons? who have done injustice to or oppressed the people or have enslaved the slaves of Allah and who have unjustly exploited them for their own inte

E. Ahel Sunnah's Fatwa

Between what can be derived from the above verse and whale the Ulama of Ahle Sunnah say there is a very wide distance. Sunni scholars, in their books of jurisprudence and beliefs, have raised the question whether the obedience of a tyrant and sinner sultan ?ruler is obligatory

Fabricated narrations

Ibne Hanbal, Shafei and Malik say patience must be maintained against the oppression of (tyrant rulers. (۲۸۴

This stand is based on false and concocted Traditions or traditions. Here are some :examples

It is quoted from Abu Bakr that the Holy Prophet (s.a.w.s.) said: Troubles will arise – ۱ when sitting will be better than walking and walking will be better than striving and striving will be better than adding fuel to the trouble. Beware! Whenever you face such trouble some situation get dispersed whoever has goats should go for grazing his goats, or camels, and whoever has agricultural land should engage in the work of agriculture. A man asked: If one does not have goats, or camels or agriculture what should he do? He said: He should hit his sword on a rock and break it so tat he may not fight with the rulers. ((۲۸۵

It is quoted from the Holy Prophet (s.a.w.s.): If a man dies and he is not bound by an – ۳ oath of allegiance of anyone be he an oppressor he has died the death of the time of (ignorance pre-Islamic. (۲۸۶

p: ۹۸

It is quoted from the Holy Prophet (s.a.w.s.): If a man takes reigns of government in his – ۲ hands and then begins to disobey God, whoever observes his offences should dislike him (the offender but he should not raise his hand to fight with him. (۲۸۷

It is also quoted from the Holy Prophet (s.a.w.s.): One who dies without having – ۴ (allegiance of obedience of the leader of the nation has died the death of ignorance. (۲۸۸

Similarly it has been narrated that the Holy Prophet (s.a.w.s.) said: If one receives evil – ۵ from the ruler he should show patience because if one opposes Muslims to a little extent (and then dies, he has died as if in the time of pre-Islamic ignorance. (۲۸۹

They have quoted from the Holy Prophet (s.a.w.s.): It is your duty to obey the king – ۶ .sultan or shah Even if he grabs your property and flogs your back

It was this series of narrations that confused a group of people. Hence when Imam Husain (a.s.) did not give allegiance and migrated to Mecca, some people said: Abu Saeed says that: I said to Husain (a.s.): Fear God and sit in your house and do not rise against (your Imam ruler. (۲۹۰

And after the martyrdom of Imam Husain (a.s.) a Holy-looking man like Qazi Shurah said: Husain has been killed by the sword of his grandfather. He argues that the Holy Prophet .(s.a.w.s.) had said: Do not fight with a ruler. As Husain opposed the ruler he got killed

p: ۹۹

It is like those who forgot the Quranic verse: Do not support those who oppress, otherwise fire will overtake you.

Or narrations in this regard such as: The one who please a tyrant ruler, through a deed which angers God, gets out of the religion of Allah. (۲۹۱)

It has been quoted from Imam Baqir (a.s.): One who obeys the disobedients of God has no religion. (۲۹۲)

Amirul Mo-mineen (a.s.) has been quoted saying: Obeying an order which contravenes Gods commandment is prohibited. (۲۹۳)

Verses and Narrations Prohibiting Such Aid

After it has been made clear that, from the viewpoint of Islam, assistance to and friendship with oppressors is prohibited, now we invite your attention to some verses and narrations prohibiting such aid to and friendship with the unbelievers:

۱- Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of the guardianship of Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of retribution from Himself; and to Allah is the eventual coming. (۲۹۴)

۲- O you who believe! If you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers. Nay! Allah is your Patron and He is the best of the helpers. (۲۹۵)

۳- O you who believe! Do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves? (۲۹۶)

p: ۱۰۰

O you who believe! Do not take the Jews and the Christians for friends; they are –۴ friends of each other; and whoever amongst you takes them for a friend, then surely he (is one of them; surely Allah does not guide the unjust people. (۲۹۷

O you who believe! Do not take for guardians those who take your religion for a –۵ mockery and a joke, from among those who were given the Book before you and the (unbelievers; and be careful of your duty to Allah if you are believers.(۲۹۸

O you who believe! Do not take your fathers and your brothers for guardians if they –۶ love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust. Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not (guide the transgressing people. (۲۹۹

Question and Answer

:Question

?Why the Holy Quran repeatedly says: you cannot befriend the unbelievers

:Answer

These verses, in fact, give an important political and social lesson to Muslims that they should not accept the aliens as friends nor as guardians and helpers and should not be deceived by their sweet words of apparently deep love and affection, because, history .say that people having Faith and aim have suffered serious losses in this way

p: ۱۰۱

If we look deeply in the history of imperialism, we find that the imperialists and colonialists have always penetrated the societies of their colonies in the garb of friendship and sympathy and development and construction so much so that the word Colonialism Istemaar that refers to habitats is used in the same meaning. After strengthening their clutches in the colonised nations they fall on them mercilessly and plunder each and every .item of their wealth

In order that this dishonest programme of the unbelievers may not penetrate the Muslim societies, the Holy Quran prohibits such work with full force and with complete clarity. Yet, alas, some of the Muslims have forgotten this Commandment of the Holy Quran and have selected shelters among the aliens and history gives witness that most of the hillock of !the Muslims have come up only from this source

For this subject, Spain is a fresh signboard that indicates how Muslims created the !brightest civilization in Spain, but because of relying on the aliens, how easily lost it too

The big Ottoman empire which, in a very short duration, broke up and melted away like the summer ice, and the dirty government of Pahlavis turned Iran into dependent country and how American consultants were brought into Iran in the garb of officers and servants who, in fact, ruled over Iran and who fully bound up Iran with America. Had this great Islamic Revolution under the leadership of the heart of the weakened people of the world, Imam Khomeini, not occurred, it was not known whether the fate of our beloved .Iran could have been worse than that of Spain

p: ۱۰۲

Now we must pay attention and we must take care to safeguard this independence of ours. We must realize that an alien under every circumstance even if they participate with us in common interests and even if the cooperation is in limited fields, in critical circumstances, they will not only us part with us but will also inflect severe blows on us. Therefore, our awake Imam, before the success of the Revolution, told the people in his speeches and announcements to be cautious of the Marxist groups so that they may not knife you from behind. Despite this, you saw how they hit us. Had we not the awakened leadership of the Imam and the general public not supported the Imam, it cannot be said what would have happened to this Revolution and what kind of fire would have spread in .this country

.For better understanding of this fact also pay attention to a historical event

The Prophet of Islam (s.a.w.s.) was so much careful in this matter that during the war of Uhad, when a hundred Jews mentioned their readiness to co-operate with Muslims against the polytheists of Mecca, the Holy Prophet (s.a.w.s.) turned them back from half way and did not accept their assistance. This was despite the probability of their playing and effective role in the war of Uhad. Why? It was because they, after a short while, in the critical moments of war, co-operated with the enemy and also took with them the .remaining Muslim forces

Conclusion

:We conclude this discussion with two questions and answers

p: ۱۰۳

Is it permissible for us to participate in their meets and or to pray for them even if they – ١ ?are our near and dear relatives

The answer is certainly in the negative. The Holy Quran asserts: It is not fit for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are (inmates of the flaming fire. (٣٠٠

If praying for the unbelievers is not permissible then how did Ibrahim pray for his – ٢ ?father

The Holy Quran mentions like this: And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender- (hearted, forbearing. (٣٠١

Notes

Surah Hud: ١١٣ .٢٨٢

Tafseer Namoona, ٩: ٢٩ .٢٨٣

Al Mazaahib al Islaamiyah, p. ١۵۵ .٢٨۴

Al-Mazaahab al- Islamiyah, p. ١۵٨ .٢٨۵

Majmauz Zawaaid, ۵: ٢١٨-٢١٩ .٢٨۶

.Ibid .٢٨٧

.Ibid .٢٨٨

Ash Sharh al Amer al Kabeer, ٢: ١١٢ .٢٨٩

Taareekh al Islam by Zahabi, ١: ٣۴٢ .٢٩٠

Behaarul Anwaar ٧۵: ٣٨٠ .٢٩١

Behaarul Anwaar ۲: ۱۲۱ .۲۹۲

.Ibid .۲۹۳

Surah Aale Imran: ۲۸ .۲۹۴

Surah Aale Imran: ۱۴۹-۱۵۰ .۲۹۵

Surah Nisa: ۱۴۴ .۲۹۶

Surah Maidah: ۵۱ .۲۹۷

Surah Maidah: ۵۷ .۲۹۸

Surah Taubah: ۲۳ – ۲۴ .۲۹۹

p: ۱۰۴

Surah Taubah: ۱۱۳ .۳۰۰

Surah Baraat: ۱۱۴ .۳۰۱

Lesson: ۲۰

Hypocrisy

One of the very dangerous vices is hypocrisy. When it appears in any individual or a group .it puts the society to peril and deprives it of every kind of progress

?Who is a Hypocrite

The word munaafiq is derived from the root nifaaq. One whose outward and inward is not the same or who is called double-faced is a hypocrite. Here it means a band which acts against logic and reason and which, for their personal interests and transient benefits, goes against the decisive majority to such an extent that if they can, they resort to sabotage. Yet, for fear of the community or lust for current gains, they make a show of .friendship and unity or intimacy

Hypocrites are not found only in Islam or other religious but they are also seen in political parties. Generally when the working or course of the ruling party endangers the interests of a band and they are unable to oppose the rulers openly they strive to find out people .like them and them form a nucleus of central nucleus of hypocrisy

Sometimes such people also instigate other aliens to create fissure in the ruling party and .through hues and cries prevent it from enacting its programmers

In the third stage it is possible that a group is, from the beginning, not on the platform of the faithful but due to lust makes a show of being like it or for securing the safety of its life .and property declares itself to be belonging to the rulers group

p: ۱۰۵

The above-mentioned causes motivate the creation of hypocrite groups in global parties .that are based on common thoughts

Islam is also not an exception to the aforesaid rule. After the establishment of the Islamic state and party on the basis of Piety and social justice and moral virtues planted in the hearts of the majority of the people, groups like the Tudeh party and the Mujaahideene Khalq and Khalqe Muslaman and stood up or came into being who, outwardly, made a show of respect to the principles and laws of Islam but who were in their hearts, staunch opponents of Islam and who passed the military secrets of the Islamic state to enemies and/or by spreading false rumours treated fear in the hearts of some Muslims and tried .for the break-up of the Islamic state through their relations with anti-Islamic states

So, after the victory of the Islamic Revolution, under the leadership of the great leader, the Naib Imam, Imam Khomeini such groups began their work of hindrances and sabotage and instigated daily strikes in schools and factories and made plots and spread rumours. They had enacted their plans so cleverly in organisations that they were able to inflict terrible blows on the head office of the Islamic Republican Party wherein they killed seventy-two representatives of the nation. Again they conspired in the office of the Prime Minister wherein the popular leader Brother Rajai and the scholar brother Bahonar were martyred. This hypocrisy was so deep-rooted that, had there not been the steadfastness of the Imam and the awakening of the nation, they would have been able to overturn the .Islamic state in Iran, in the early days of the Islamic Revolution

p: ۱۰۶

Quranic verses and narrations regarding hypocrisy and the hypocrite

Verses : Surah Baqarah ۸ – ۲۰

And there are some people who say: We believe in Allah and the last day; and they are not at all believers. They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive. There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers. Now surely they themselves are the mischief-makers, but they do not perceive. And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know. And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we were only mocking. Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on. These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction. Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness — they do not see. Deaf, dumb and blind, so they will not turn back. Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers. The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things. (۳۰۲)

p: ۱۰۷

In these verses, the Holy Quran shows the signs of the hypocrites concisely yet in a clear :and interesting manner

The hypocrites, for advancing their evil aims and for crushing Islam, derive benefit – ١ .under the cover of Imam

The hypocrites always pose themselves as men of reform though they have always – ٢ .been the evildoers

They consider themselves above the real Muslims who obey the orders of they Holy – ٣ Prophet (s.a.w.s.) and they consider themselves as clever and consider the Muslims as .fools whereas, in fact, they themselves are fools

They had formed a secret group and were not prepared to announce the issues they – ۴ .used to discuss in their secret gathering

Verses: Surah Nisa ١٣٨ – ١۴۴

Announce to the hypocrites that they shall have a painful chastisement: Those who take the unbelievers for guardians rather than believers. Do they seek honour from them? Then surely all honour is for Allah. And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell. Those who wait for some misfortune to befall you then If you have a victory from Allah they say: Were we not with you? And is there a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers. Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little. Wavering between that and this, belonging neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him. O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof (against yourselves? (٣٠٣

p: ۱۰۸

The attributes and features of the hypocrites which we find from these verses are as :follows

They adopt the way of deceit and conspiracy to attain their evil aims so much sot that – ۱ they want to deceive even God while they are busy in it a kind of deceit has taken place, because, in order to get little wealth they have lost a big wealth of their own existence and this is a true example of a well known story quoted by elders wherein it is said that it was sold to a group of traders: Beware, lest an alien poor may put a cap on your head defraud you. One said: Perchance they are unaware and simpleminded people; we shall put cap on their heads. The wise old man said: I also mean the same thing. In this manner .you are earning a little wealth and giving away a great capital your Faith

They are away from Allah and do not derive pleasure by remembering Him in private – ۲ and hence: when they stand up for praying namaz their entire selves are in a state of indisposition and feebleness

Since they have no faith in Allah and His great promises, whatever good act of noble – ۳ .deed they do, they do it just for showing it to others, not for God

Even if they remember Allah and describe Him it is no from the awareness of heart – ۴ :and mind and even if it is so, it is much less

p: ۱۰۹

They are wandering aimlessly without any fixed programme forming neither part of – ۵ :the assembly of the faithful nor are they in the line of disbelievers

The word Muzabzab is an object name from the root word zabzab which originally means a particular noise which is created when a hanging thing is swinged due to its striking with the air waves and this word is used with regard to moving objects and wandering and .wandering persons

In verse ۱۴۴ of Surah Nisa we read: O you who believe! do not take the unbelievers for friends rather than the believers. Do you wish through this deed to provide before God a clear proof to your own detriment? Because the hypocrites are to dwell in the lowest stage of Hell and they will never find a helper therefore, refrain from befriending the .enemies of Allah, as it is a sign of hypocrisy

It is clearly learnt from this verse that, from the viewpoint of Islam, hypocrisy is one of the worst kinds of disbelief and hypocrites are the people who are farthest from God and, on this ground, their place is in the lowest and the worst stage of the Hell; and it ought to be so, because, the harms inflicted by them on the Islamic society are in no way comparable with other dangers. They are those, who, taking undue advantage of their safety under the cover of verbally expressed belief, attack shelter less people in a cowardly and unrestrained manner. They knife others on the back. Doubtlessly, the position of these enemies, who are both cowards and dangerous, and who appear in the garbs of friends is .far worse than that of the declared enemies who make themselves know as enemies

p: ۱۱۰

In truth, hypocrisy the behaviour of a people who have no personality and who are timid and low and mean and corrupt in every way. Yet, in order to clarify that even such extraordinary people have a way toward God and for improving their position condition, the Divine verse adds: except those who repent and amend and hold fast to the Mercy of Allah and make their behaviours pure for God, will be with the Faithful and Allah will give a .great reward to the Faithful people

Other verses

In another Ayat the Holy Quran describes the signs of hypocrites thus: The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the (hypocrites are the transgressors. (۳۰۴

:In this verse also five signs of the hypocrites are mentioned

:First and second

They encourage people to indulge in evil and prevent them from doing good = That is totally against the working of the Faithful who always, according to the command Amr bil Maaroof and Nahya anil Munkar, strive for reforming the society and for clearing it of corruption. The hypocrites continuously strive for enveloping the society by corruption and for emptying it of good so that in those circumstances and conditions, they may .attain their evil goals. Yes, A plunderer seeks a bazaar in turmoil

:Third

They never spend anything, rather close their hands. They neither spend in the way of God nor help the deprived poor. Neither their relatives nor other ever benefit from their :money

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It is obvious that since they do not believe in the Hereafter life after death and the spending for good they are stingy in the matter of wealth. It is likely that, for attaining their evil aims, they say also spend a lot of money or may spend much money for making a show of their generosity. But they never do so only with an honest intention of pleasing .God

:Fourth

All of their words and deeds declare that they have forgotten God. Also their lifestyle shows that God also has forsaken them and deprived them of His blessings and grace and gifts that is, He has forgotten them and the signs of such forgetting become obvious .throughout the lives of the hypocrite

Fifth: that the hypocrites are lewd and licentious and live out of the circle of obedience to :God almighty, in this verse, after describing the attributes of hypocrites, says

Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide there in it is enough for them; and Allah has cursed them and they (shall have lasting punishment. (۳۰۵

And when the hypocrites and those in whose hearts was a disease began to say; Allah (and his apostle did not promise us victory but only to deceive. (۳۰۶

This verse and the ones after it are in connection with the war of Ahzab and is related to Bani Qurayza tribe. It is derived from Tafseer al-Mizan that those with diseased hearts are people having a little or less faith and not the hypocrites. But it can be said that: the reference is a general one and is pointed especially toward particular persons. But it fully applies to the hypocrites too. So the Holy Quran, in verse no: ۱۰ in Surah Baqarah says :about the hypocrites

It must be kept in mind that the soul of man is like his body. When a man's body becomes ill and he does not refrain from undesirable food and does not take medicine his illness becomes serves. Similar is the case of divine spiritual illnesses. If man doest not try to remedy them, that is, if he does not do Tawbah, and if be does not revert to obedience of Divine commandments and continues to belie the Prophet and goes on sinning, his .spiritual disease becomes serious as this is one of the universal laws

The difference between a healthy and a sick heart or soul is that, if it is healthy it likes good and if it is not well it does not like good and finds it detestable and the body does not :accept it. This is what is mentioned in these verses of Surah Tawbah

And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice. And as for those in whose hearts is a disease, it adds uncleanness to their (uncleanness and they die while they are unbelievers. (۳۰۷

:And also in the matter of oppressors it says

And We reveal of the Quran that which is a healing and a mercy to the believers, and it (adds only to the perdition of the unjust. (۳۰۸

One of the vices of a hypocrite is lying. Hence they Holy Quran says: When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Apostle; and Allah knows that you are most surely His Apostle, and Allah bears witness that the (hypocrites are surely liars. (۳۰۹

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Notes

Surah Baqarah: ۸: ۲۰ .۳۰۲

Surah Nisa: ۱۳۸ – ۱۴۴ .۳۰۳

Surah Taubah: ۲۷۹ .۳۰۴

Surah Taubah: ۶۸ .۳۰۵

Surah Ahzab: ۱۲ .۳۰۶

Surah Taubah; ۱۲۴-۱۲۵ .۳۰۷

Surah Israa: ۸۲ .۳۰۸

Surah Munafiqun: ۱ .۳۰۹

Lesson: ۲۱

Some Important Points of hypocrisy hypocrites

Number One

Muslims should remember that the danger which has, till now, threatened the Muslim – ۱ society, was the internal assault a blow inflicted from within by apparently Muslim but .really Al Kafir persons

It is narrated from the Holy Prophet (s.a.w.s.) that: I do not ear, for Islam, the known friends and foes because a friend does not assault and no co-operation is forged with a known enemy. But I fear those hypocrites who show themselves as Muslims and who assault Islam. So Samarah bin Jandab and Abu Hurairah who attributed their lies to the Holy Prophet (s.a.w.s.) and verse able to harm Islam. Amirul Mo-mineen (a.s.) says about this group: If people recognize that such persons are hypocrites and liars they will never testify them and will never believe them but people got deceived due to their being the Ashaab companions of the Holy Prophet (s.a.w.s.) and they tell to themselves that they are those who have seen the Holy Prophet (s.a.w.s.) and have heard this words and have accepted him and hence they never tell untruth whereas the masses are not aware of the

(position of this group. (۳۱۰

And these hypocrites were apparently Muslims who, through their lying, were able to strengthen the foundations of the usurped and oppressive governments of the Umaiyads .and the Abbasids

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And today too our revolutionary masses should know that all the blows which our Islamic society has suffered were inflicted by the hands of such people who made themselves appear as Muslims and who penetrated into the Islamic organizations and consequently .succeeded in their evil aims like bomb blasts, blood shed, strikes, rumour mongering etc

Number Two

It is the duty of Muslims that they should admonish the hypocrites and if thereafter – ٢ they notice that the hypocrites still do not desist from hiding themselves under the garb of munafiqat then they should be removed from the Muslim society and they must be dealt :with harshly. That is why it has been repeatedly stated in the Holy Quran, for instance

O Prophet! Strive hard against the unbelievers and the hypocrites and be unyielding to (them; and their abode is hell, and evil is the destination. (٣١١

It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people. ((٣١٢

Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah (and His Apostle, and Allah does not guide the transgressing people. (٣١٣

And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars. Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves. Is he, therefore, better who lays his foundation on fear of Allah and His good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people. The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut (into pieces; and Allah is Knowing, Wise. (٣١۴

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Commentators have written: A group of hypocrites approached the Holy Prophet (s.a.w.s.) an said: Permit us to build a mosque among the tribe of Bani Salam near Masjid Qubaa so that old sand infirm and ill and disabled may pray therein and likewise, in rainy nights, when some weak people who are unable to come to your Masjid may fulfil their Islamic duty therein. This was the time when the Holy Prophet (s.a.w.s.) was setting out for the .war of Tabuk

.The Holy Prophet (s.a.w.s.) gave them permission

But they added to their request whether it is possible that you Holy Prophet (s.a.w.s.) .come there personally and pray therein

The Holy Prophet (s.a.w.s.) said: At present I am leaving for jihad. On return, God willing, I .will come to that Masjid and pray therein

When the Holy Prophet (s.a.w.s.) returned from the War of Tabuk, that group name back to him and said: We request you to come to our mosque and to pray therein and pray to God so that He may bless us. This happened when the Holy Prophet (s.a.w.s.) had not yet .reached the gate of Madinah

In the meanwhile Divine Revelation came with the above-quoted verses, which exposed the secret of their deed. Following it, the Holy Prophet (s.a.w.s.) ordered to put that mosque to fire and to destroy its remains and to make at that place for collecting city !garbage

Apparently, if we look at the work of this group along with the offer which they had made in the beginning we become astonished. But, is it not that the construction of a mosque and that too for assisting the weak and the sick and for exigencies really a deed of religious service as well as a human aid? Yet, in reality, it is a bad deed that brought such ?Divine commandment. Why

p: ۱۱۶

However, when we study the hidden aspect of the problem we will see how well calculated was this Divine Order. Abu Aamir was from the fugitive Christian monks who had relations with the hypocrites of Madinah. Under the show of a mosque we wanted to build a centre from where he may be able to hit deadly assaults on Islam.

Number Three

۳ – Many narrations also give signs of hypocrites, for example:

The Holy Prophet (s.a.w.s.) said: A hypocrite has three symptoms: To lie while talking, to break promise and to be dishonest when trusted.

It is reported through Imam Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) said: There are three are three things. Anyone who posses as then is a hypocrite even if he fasts and prays and calls himself a Muslim: The one, who breaches a trust, tells lies and breaks promise.

The Holy Prophet (s.a.w.s.) also said: If the outward courtesy of body exceeds the inward courtesy of the heart, then it is, in our view, hypocrisy.

Imam Sadiq (a.s.) said: There are four signs of a hypocrite: ۱ Hardness of heart, ۲ Dryness of eye, ۳ insistence on sinning and ۴ greed to live long in the world. (۳۱۵)

The Holy Prophet (s.a.w.s.) said: Excessive love for status and wealth grows hypocrisy in the heart of man just as water grows vegetable. (۳۱۶)

A Warning to Hypocrites

If one does not beg forgiveness make Tawbah and dies while having this dangerous vice he becomes the target of this verse:

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On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; as for the inside of it, there shall be mercy in it, and as for the outside of it, .before it there shall be punishment

They will cry out to them: Were we not with you? They shall say: Yea! But you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the arch deceiver deceived you .about Allah

So today ransom shall not be accepted from you nor from those who disbelieved; your (abode is the fire; it is your friend and evil is the resort. (۳۱۷

O God! We give you the oath of your Holy self and of the high status of your Friends and of the blood of the martyrs of your path! Keep us far away from the evil of hypocrisy and selfishness and egotism and make us the possessors of good morals and attributes of .your righteous slaves

The Ominous Signs of Hypocrisy

The Holy Prophet (s.a.w.s.) said: One who has two faces in this world will have two – ۱ (tongues of fire on the Day of Judgement. (۳۱۸

The worst man in the sight of God on the Day of Judgement is the double-faced one. – ۲ ((۳۱۹

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Imam Sadiq (a.s.) said: The one who talks with Muslims with two tongues and two –۳ (faces will arrive on the Day of Judgement two tongues of fire. (۳۲۰

Imam Baqir (a.s.) has reportedly said: How bad is a slave who has two faces, who –۴ praises his brother in front of him and in his absence, eats him up backbites him and if he is wealthy becomes jealous of him and if he comes in trouble refrains from helping him. ((۳۲۱

In conclusion, the one who, for earning this world, talk with everybody according to his liking and, as the saying goes, eats bread at current price and moreover conceals the truth and usurps the rights of others, is, according to the opinion of great scholars, like Allamah Majlisi, is total a hypocrite. Let us pray to God the Great so that He may protect .us from this wicked vice

Notes

Nahjul Balagha, Sermon: ۲۰۵-۲۱۰ .۳۱۰

Surah Taubah: ۷۳ .۳۱۱

Surah Munafiqoon: ۶ .۳۱۲

Surah Tabah: ۸۰ .۳۱۳

Surah Taubah: ۱۰۷-۱۱۰ .۳۱۴

Behaarul Anwaar ۷۲: ۱۷۶ .۳۱۵

Jaamius Sadaat ۲: ۳۴۹ .۳۱۶

Surah Hadeed: ۱۳-۱۵ .۳۱۷

Behaarul Anwaar ۷۵: ۲۰۴ .۳۱۸

.Ibid .۳۱۹

.Ibid .۳۲۰

Al Kafi ۲: ۳۴۳ .۳۲۱

Lesson: ۲۲

One of the Signs of Hypocrisy is Lying

Yes, lying is the aim of hypocrisy, because, truthfulness means harmony or likeness of the tongue and the heart. A liar does not have this harmony. Hence hypocrisy is nothing but is .the contradiction between truth and falsehood

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In verse ۷۷ of Surah Tawbah we read: So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform .towards Allah what they had promised with Him and because they told lies

The Holy Prophet (s.a.w.s.) said: There are four attributes. Anyone having them is a hypocrite. If he has some of the four, he becomes a hypocrite in that proportion unless he :gives them up the vices are

,A – lies while telling anything

,B – When he gives a promise, he breaks it

C – When he makes a treaty, breaches it and

(D – When he indulges in enmity he resorts to oppression. (۳۲۲

Narrations about Lying

:Now Look at these Narrations

Imam Baqir (a.s.) said: The Lord Almighty has kept locks for evil and wickedness and – ۱ the key those locks is wine because intoxicants drive away intelligence. Then he added: (Lying is worse than wine. (۳۲۳

Imam Hasan Askari (a.s.) said: All dirty things are kept in a room and the key to that – ۲ (room is lying. (۳۲۴

The Holy Prophet (s.a.w.s.) said: Keep distance from lying as lying directs man toward – ۳ (bad deeds and bad deeds lead man to Hell. (۳۲۵

Amirul Mo-mineen (a.s.) is reported to have said: The biggest sin in the sight of God is – ۴ (falsehood. (۳۲۶

The Holy Prophet (s.a.w.s.) said: One does not lie but because of the meanness of – ۵ (heart. (۳۲۷

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Amirul Mo-mineen (a.s.) said: Man does not get the taste of Faith until he gives up -۶ (falsehood, be it a joke or serious grave. (۳۲۸

In another Hadith they asked the Holy Prophet (s.a.w.s.): Can a Faithful man be timid? - ۷ He replied: Yes. He was asked again: Is it possible that once in a while he may be a miser? (He said: Yes. Then they inquired: Can he even be a liar? He said: No. (۳۲۹

Amirul Mo-mineen (a.s.) said: Refrain from befriending a lair as he is like a mirage -۸ (which makes the distant near for you and the near distant. (۳۳۰

Derived Facts from the Narrations

.A – Falsehood is the source of all sins

.B – falsehood or lying is not compatible with Faith

.C – lying is the destroyer of peace of mind

.D – Lying comes out of the meanness of the soul

All kinds of falsehood or lying are bad. But attributing falsehood to or lying about God and His Prophet is the worst of all. Sometimes it happens when a man makes a false claim of .being a messenger of God or that he says something false about God and His Prophet

As Abi Baseer says that he heard from Imam Sadiq (a.s.) who said: Lying nullifies fasting Abu Baseer says I asked the Imam: We are destroyed. He said: No, the falsehood which a fast null and void is that in which somebody says something false about God, His .(.Messenger and the Masoom Imams (a.s

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Amirul Mo-mineen (a.s.) while referring to a sermon of the Holy Prophet (s.a.w.s.) says: Anyone who says something false about me intentionally will find his dwelling in Hell. Then :added: Those who narrate are of four groups and fifth will not be found

Hypocrites: The hypocrite put a mask on his face while making a statement. He neither –١ is afraid of sinning nor he refrains from it and he willfully attributes a lie to the Messenger (a.s.). If people had known that a hypocrite is a liar they would not accept anything from him and would not testify him but since they are unaware of the fact they say: they are the companions of the Messenger (a.s.), they have seen the Holy Prophet (s.a.w.s.) and .have obtained knowledge from him

Due to this reason they get influenced by the hypocrite while Allah has already cautioned, as you should be cautioned, about the conditions of the hypocrites. He narrated to you their attributes. After the passing away of the Holy Prophet (s.a.w.s.) the hypocrites earned nearness of the misled rulers and the callers toward hell through falsehood lying and false allegations. The misguided rulers also granted them governorships and imposed them on the masses and began to devour the world through their means. .Masses are mostly with the kings and the world except those whom God protests

Those who give false witness – ٢

God Almighty, with regard to the believers, says: And they who do not bear witness to .what is false, and when they pass by what is vain, they pass by nobly

p: ١٢٢

.The Holy Prophet (s.a.w.s.) said: A testifier to falsehood is like one who worships idols

Those who swear falsely – ۳

It is quoted from Imam Sadiq (a.s.): One who swears falsely, while knowing that it is a lie, .has, verily declared a war against God

Again it is reported from the Imam Sadiq (a.s.): A false swearing empties a city of its .residents destroys townships

Also Imam Sadiq (a.s.) says: When a man says: God knows while he himself does not know .and attributes falsehood to God this sin makes the Throne of God tremble due to anger

.Also: One who swears falsely is given a ten-day respite

Those who break Promises – ۴

In this very sense the Holy Quran says: O you who believe! Why do you may that which ?you do not do

.It is most hateful to Allah that you should say that which you do not do

The Holy Prophet (s.a.w.s.) said: One who believes in Allah and Hereafter should fulfil it .when he gives promise

Remedy

Now that we have studied verses and narrations regarding lying let us here plan for remedying this dangerous disease, which sprouts from hypocrisy, and we should know that a liar has to bear personal, collective economical and spiritual losses. In the words of Amirul Mo-mineen (a.s.), Always tell the truth, because, God with the true, and refrain from lying as it drives one away from Faith. One who tells truth is on the garden seat of salvation and eminence and the liar stays on the brink of precipice of degradation and .destruction

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It is obvious that a liar is soon disgraced. It is narrated from the Holy Prophet (s.a.w.s.): A liar has no character.

Isa (a.s.) is reported to have said: One who tells more lies loses his prestige and value.

Disgrace always remains in await for a liar, because, falsehood never remains hidden. It will surely come out once one day. Even if a liar is very clever and he fathoms everything all around him, his lie finally gets revealed and sometimes such a man becomes so valueless that he loses the respect of even his family members.

A tongue which does not like truthfulness, nobody in the world is prepared to buy believe it, if you want your talk to get a rise, then never let it turn toward falsehood.

Disgrace in this world life is not so important. What is more important is the disgrace in the hereafter life after death. On the Day of Judgement, a foul smell will emanate from his mouth. In the gathering of the Last Day too he will be dishonoured in front of Prophets and saints and the Faithful. With all this emphasis on being truthful and the prohibition of lying, it is permissible in certain circumstances. As the abomination of the prohibited things is sometimes inborn and sometimes accidental, and since prohibition of lying is of the second kind, it is because of this that it has been recommended when there is no ill motive and is beneficial to the society. For example, in war and jihad and in solving disputes or in promises given to family members so as to enhance sincerity and cordiality. There are narrations about it. Here is one:

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It has been quoted from Imam Sadiq (a.s.): Ever lie will gave to be accounted for in the Day of Judgement except in three instances: a lie which is used as a war technique of strategy, a lie which is resorted to make peace between two quarrelling persons and a promise given to ones family.

What Naraqi says

The late Naraqi writes in Jami al-Sadat: Though the narrations have mentioned these circumstances, yet the matter must not be restricted to these only Rather whenever it becomes necessary for removal of a harm or evil or corruption a harmless lie can be resorted to. Therefore, if a man is asked about the offence of somebody, he can say: I do not know, even if it is a lie or if an oppressor asks about the property of a man or about a Faithful brother, it is permissible for him to tell a lie to protect the property and person of a brother in Faith provided his aim is right. As is mentioned, in such circumstance it lie will be considered Mabaah an admissible thing and will not be accountable.

Question and Answer

Question: What is Toriya?

Answer: Toriya means a word which has two implications, one apparent and another hidden or implied. It is when man intends to convey the first meaning whereas the other person takes it to be other. Permissibility of Toriya is conditional. So the intention must be good and well or when reason and religion prevents from giving out the other information.

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?Does a lie apply to an exaggeration or a metaphor

Answer: If figures of speech are used and the intention is exaggeration or metaphor or a simile or a comparison there is no objection, however it is not to be very much magnified, because, the aim is to give an understanding and not a claim of a fact or an overall equality. Despite all this man must try not to say against the truth even in permissible occasions so that his tongue gets habituated to well only the truth. We must also remember that we are the followers of a leader and an Imam who was not prepared to say even a single word against facts even for getting his undeniable right when a consultative body was formed at the order of Umar, so as to head the world of Islam.

.(.O Lord! Make all of us the true followers of that Imam (a.s

.O Lord! Grant us full Faith so that we may not be disgraced at the time of the test

Notes

Jami al-Sadat ۲: ۳۲۲ .۳۲۲

Usool Al Kafi ۲: ۲۵۴ .۳۲۳

Behaarul Anwaar ۷۲: ۲۶۲ .۳۲۴

Jami al-Sadat ۲: ۳۲۲ .۳۲۵

Behaarul Anwaar ۷۲: ۲۴۹, ۲۶۲ .۳۲۶

.Ibid .۳۲۷

.Ibid .۳۲۸

.Ibid .۳۲۹

Jami al-Sadat ۲: ۳۲۲ .۳۳۰

Behaarul Anwaar ۹۶: ۲۷۲ .۳۳۱

Nahjul Balagha .۳۳۲

Nahjul Balagha, Sermon ۲۱۰ .۳۳۳

Surah Furqan: ۷۲ .۳۳۴

Jami al-Sadat ۱: ۲۳۱ .۳۳۵

Wasaelush Shia ۱۶: ۱۴۵ .۳۳۶

.Ibid .۳۳۷

.Ibid .۳۳۸

.Ibid .۳۳۹

Surah Saff: ۲ .۳۴۰

Surah Saff: ۲-۳ .۳۴۱

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Jami al-Sadat ۲: ۳۳۱ .۳۴۲

Behaarul Anwaar ۷۲: ۲۵۹ .۳۴۳

.Ibid .۳۴۴

.Ibid .۳۴۵

Jami al-Sadat ۲: ۳۳۵ .۳۴۶

Lesson: ۲۳

Self-acquaintance or self-awareness

After we saw some of the attributes that cause the degradation of human status, now let us proceed to observe the virtues that ensure the perfection of human development and .are the cause of human maturity and perfection

But before beginning this discussion we invite your attention to two essential .introductions

A – Necessity of Self-awareness

Necessity of Self-awareness

For a creature that naturally loves itself, it is absolutely instinctive to try to know its abilities and to try for their perfection. From this angle the emphasis put by Divine religions as well as religious leaders and scholars on self-awareness and self-.acquaintance is for awakening the human nature

So the Holy Quran asserts: We will soon show them Our signs in the Universe and in their (own souls, until it will become quite clear to them that it is the truth. (۳۴۷

And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder; And what He has created in the earth of varied hues most (surely there is a sign in this for a people who are mindful. (۳۴۸

The Holy Prophet (s.a.w.s.) too has given extraordinary importance to self-awareness and

has introduced it as a way for knowing God. He says: One who knew himself has known .God

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Narrations about Self-awareness

:(.The following narrations are from Amirul Mo-mineen (a.s

.Self-awareness is the most profitable knowledge .۱

I wonder about the one who is searching the missing thing whereas he himself is .۲ (missing and yet is not searching. (۳۴۹

?It makes me wonder that a man does not know himself. How can he wish to know God .۳

?The climax of knowledge is self-acquaintance .۴

.The biggest success is for the one who succeeds in knowing himself .۵

Do you think that you are an insignificant being whereas a great world is concealed in .۶ you

Question and Answer

:Question

?Why so much emphasis has been put on self-awareness in these verses and narrations

:Answer

It is because the one who understands himself knows God, thereafter he sees nothing .but Him and thereby is endowed with Divine virtues

Hence it is narrated from Imam Baqir (a.s.) that, as per a Qudsi Hadith: The Lord Almighty has said: There is no slave of mine who, through whatever I have made obligatory for him, attains nearness to me. Indeed my slave also, through, voluntary non-obligatory good deeds, comes so near to me that I like him and since I like him I become his ear through which he hears and I become his eye through which he sees and his tongue through which he speaks and his hand by which he attacks My and his enemies, the wrong doers. If he calls Me, I give answer to him and if he wants something from Me, I (give it to him. (۳۵۰

p: ۱۲۸

In Munaajaate Shaabaaniyah we read: Enlighten the eye of my hear, through which I observe Thee, by they Radiance until the eye of wisdom tears through the curtains of light and joins thy Great Light, and connect our souls with the sacred status of thy Greatness. O my Lord Make me one of those who answer Your Call when you call them and when you attend to them they, due to your lustre and grandeur, become .unconscious

As a conclusion, from the viewpoint of the teachings of Quran and the Family of divine Revelation, man possesses such a high status that by becoming aware of it he can reach to such spiritual heights. By studying the events of those men of God who, as a result of self-build-up, reached the high stages of human dignity upto perfection and who ruled .over the physical world, you will be able to understand this fact

B – Vies of World–famous Philosophers

۱ – The enjoyment of human perfection is more pleasing than material fruits and for gaining it, man must make use of the tool of knowledge and technique of natural .resources so that he may live a life of comfort and happiness

This view is bases on the originality of matter, and genuineness of tast and the nobility of .man

۲ – Human perfection is attainable by collective utilization of the gifts of nature. For .attaining it, efforts should be made for common welfare

.This view is based on the originality of community

۳ – Human perfection lies in both material and spiritual progress which can be attained .through self-discipline and by fighting against material pleasures

.This view corresponds with the views mentioned earlier

Human perfection is in intellectual progress that is attainable through knowledge and – ۴ .philosophy or logic

Human perfection is the rational and moral maturity that can be reached by learning – ۵ .knowledge and acquiring a graceful character

.And the last two views also are incompatible with materialism

After these two preliminaries have been clarified, we should understand that one virtue can make man perfect like the virtue of Faith can, as it is the faith in the Lord of the universe and in His commandments that lifts man unto the heights of perfection. From this angle, all of our efforts should be to adore ourselves with this virtue. We must dig out :the pearl of humanity from the mine of nature. Of course, this work is very difficult as

Lesson: ۲۴

Reality of Faith

Some scholars of Islam believe that Faith is attestation by heart and, according to some; attestation of heart must also be combined with verbal witness. Yet some others also add .deed with these two

For making this discussion clear let us turn toward to the Holy Quran and the words of the family of infallibility and purity: The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful. The believers are only those who believe in Allah and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they (are the truthful ones. (۳۵۱

p: ۱۳۰

From this verse we derive that the reality of Faith means confirmation by heart and its enactment through deeds but confession of the two Kalimas refer to Islam. Hence it is recorded from the Holy Prophet (s.a.w.s.)???

Faith along with Good Deed

In many verses after the word Aamanoo Believe Amale Swaleh Good deed has been added, indicating that, perhaps, special inclination is toward the common. Just look at these four verses:

۱ – And as for those who believe and do good, We will most surely cause them to enter among the good. (۳۵۳)

۲ - And as for those who believe and do good, We will certainly give them abode in the high places in gardens beneath which rivers flow, abiding therein; how good the reward of the workers. (۳۵۴)

۳ – As for those who believe and do good, they shall surely have gardens of bliss, Abiding in them; the promise of Allah; a true promise, and He is the Mighty, the Wise. (۳۵۵)

۴ – Except those who believe and do good. (۳۵۶)

I swear by the Asr, Most surely man is in loss, except those who believe and do good. (۳۵۷)

Question and Answer

Question and Answer One

Question:

IN some of the verses only confession from heart has been taken into account. Is it not against the abovementioned view?

Answer:

Before replying to this question we look at the circumstance of the revelation of this verse: But no! By your Lord! They do not believe in reality until they make you a judge of that which has become a matter of disagreement among them, and then do not find any

straitness in their hearts as to what you have decided and submit with entire submission.

((۳۵۸

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Zubair bin Awwaam who was one of the migrants had some dispute with one of the Ansar Muslims of Medina in the matter of watering their gardens that were adjoining one another. Both went to the Holy Prophet (s.a.w.s.) for solving their dispute. The garden of Zubair was on the upper side of a stream and that of the Ansari on the lower. The Holy Prophet (s.a.w.s.) asked Zubair to water his garden first and thereafter the Ansari Muslim may water his and this was in accordance with the way in vogue about adjoining gardens then. But this Ansari, who was apparently a Muslim, became displeased with the just judgement of the Holy Prophet (s.a.w.s.) and said: Is this verdict not because Zubair is your cousin? The Holy Prophet (s.a.w.s.) became very uncomfortable. So much so that the colour of his cheeks also changed. It was at this time that the above quoted verse was revealed which cautioned the Muslims.

The above verse instructs that true Muslims should always be fully submissive and obedient to the orders of Allah and His Messenger. But it does not negate the other condition mentioned in previous verses.

Question and Answer Two

Question:

For being a Faithful, is it enough to believe in heart or is it essential to be obedient and submissive in practice too along with the belief in heart?

Answer:

Undoubtedly mere belief is not sufficient because, most of the unbelievers, especially the leaders of Kufr and misguidance, knew it very well that the way of the Messengers was true and that their own path was false and deviated.

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Therefore it is said in the Quranic verses: And they denied them unjustly and proudly (while their soul had been convinced of them: (٣۵٩

And another ayat says: Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know it. ((٣۶٠

And in the third verse Moosa (a.s.) addresses the children of Israel thus: And when Moosa said to his people: O my people! Why do you give me trouble? And you know indeed that I (am Allah's apostle to you. (٣۶١

So what we derive from the verses about Faith is that mere knowledge of truth is not .enough but both belief and submission are required as is seen in the above quoted ayats

Narrations about Faith

:Now we draw your attention towards some narrations

It is recorded from Imam Baqir and Imam Ja'far (a.s.): Faith is confession and practice – ١ (and Islam is confession without obedience. (٣۶٢

It is obvious that what is aimed by the second confession is oral belief and the recitation of the two Kalimas of shahaadatain and the word bi laa amal is added and in the phrase bi laa amal the word laa stipulates a condition. It does not imply negation. That is to say, for being a Muslim mere oral confession is enough even it is not practiced. It does not mean that there should be no practice. It is so because, one who acts according to the demands .of Islam has become a Mo-min and at the same time he is also a Muslim

p: ١٣٣

It is recorded from the Holy Prophet (s.a.w.s.) of Islam: Faith has three foundations: – ۲ understanding and belief by heart; confession by tongue; carrying out the religious (duties. (۳۶۳

:Somebody asked Imam Sadiq (a.s.) about Faith. So he said – ۳

(Faith is nothing but hearty belief, verbal confession and action through body organs. (۳۶۴

It has been recorded from Imam Sadiq (a.s.): Emaan faith always accompanies Islam – ۴ (submission or obedience but obedience is not necessarily always with belief. (۳۶۵

That is, every Mo-min Faithful is a Muslim obedient but every Muslim is not always a Mo-.min

It has been recorded from Imam Baqir (a.s.) that once Amirul Mo-mineen (a.s.) was – ۵ asked: Is one who testifies the oneness of God and the Prophethood of Muhammad ((s.a.w.s.) a Mo-min? He said: Then where do the commands of God vanish? (۳۶۶

.This means that only recitation of Kalimas is not sufficient for earning Faith

Salaam Jafi says: I asked Imam Sadiq (a.s.) about Faith. So he replied: Eman means – ۶ (Allah must be obeyed and He must not be disobeyed. (۳۶۷

In conclusion, what we get from the narrations is that which has been derived from the verses of the Holy Quran and it is that Faith is belief in heart and the following of Divine .orders

Narrations Regarding the Perfection of Faith

:Just pay attention to these narrations regarding the perfection of Faith

A – It is narrated from the Holy Prophet (s.a.w.s.): One who has three characters has attained all the qualities of Faith: when he is happy, his happiness does not attract him toward untruth; in time of anger, his anger does not drive him out of the truth; and when (he gets power, he does not exceed his limits. (۳۶۸

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B – Imam Sadiq (a.s.) said: A man does not become perfectly faithful except by three things: being aware of religious problems: ۲ – moderation in living and ۳ – steadfastness in (times of difficulty. (۳۶۹

C – Imam Baqir (a.s.) said: One having the qualities of stinginess, jealousy and timidity is .not a Mo-min and added: a Mo-min is never stingy, jealous and timid

D – Imam Baqir (a.s.) is quoted to have said: A Mo-min is more steadfast than a mountain because something can be taken out of a mountain but nothing can be confiscated from a (Mo-min. (۳۷۰

E – Imam Sadiq (a.s.) said: In truth, a faithful is tougher than a piece of iron because when iron is put in a furnace it changes and becomes red but if a Mo-min is killed, then (enlivened, then killed and again enlivened his heart does never change. (۳۷۱

Notes

Surah Hujarat: ۱۴ – ۱۵ .۳۵۱

Behaarul Anwaar ۶۸: ۲۳۹ .۳۵۲

Surah Ankaboot: ۹ .۳۵۳

Surah Ankaboot: ۵۸ .۳۵۴

Surah Luqman: ۸ – ۹ .۳۵۵

Surah Asr: ۱. ۸ .۳۵۶

Surah Asr: ۱ – ۳ .۳۵۷

Surah Nisa: ۶۵ .۳۵۸

Surah Naml: ۱۴ .۳۵۹

Surah Baqarah: ۱۴۶ .۳۶۰

Surah Saff: ۵ .۳۶۱

Al Kafi ۲: ۲۵ .۳۶۲

Behaarul Anwaar: ۶۴-۶۵ .۳۶۳

.Ibid .۳۶۴

Al Kafi ۲: ۲۵ .۳۶۵

.Ibid .۳۶۶

.Ibid .۳۶۷

Behaarul Anwaar ۶۷: ۳۰۰ .۳۶۸

.Ibid .۳۶۹

Al Kafi ۲: ۲۴۱ .۳۷۰

Behaarul Anwaar ۶۷:۳۰۳ .۳۷۱

Lesson: ۲۵

Recognition of faith

Now when the reality of Faith, from the viewpoint of verses and narrations, has become :clear, it is essential to think over three things

p: ۱۳۵

.Faith in the Lord of the universe assures peace of mind and heart – ۱

.Faith can be either strong or weak – ۲

.Faith is of two kinds: firm and meek or docile - ۳

Now surely the friends of Allah — they shall have no fear nor shall they grieve. Those who believe and guarded against evil: They shall have good news in this worlds life and in the .hereafter; there is no changing the words of Allah; that is the mighty achievement

Faith and Peace of Heart and Mind

Now surely the friends of Allah — they shall have no fear nor shall they grieve. Those who believe and guarded against evil: They shall have good news in this worlds life and in the (hereafter; there is no changing the words of Allah; that is the mighty achievement. (۳۷۲

Between the friends of god – who are real Mo-mins – and God, there is no barrier or distance. Curtains have been lifted up from their souls and in the radiance of the light of knowledge and faith and pure deeds, they see god with the eyes of their souls in such a way that no kind of doubt or hesitation creeps in their hearts. It is due to this recognition of Allah Whose existence is unending and Whose Power is limitless and Whose perfection is total, everything except Him Allah becomes little, insignificant and weak and valueless .in their sight

Yes, one who is friendly with an ocean gives no importance to a drop and the one who .looks at the sun is care little about a faint lamp

p: ۱۳۶

Thus it becomes clear why they are fearless. The reason is that fear usually is due to the possibility of the vanishing of a bliss or wealth which in the possession of man or because of dangers which are likely to threaten him in future. Similarly, usually, man grieves over .losing what he had in the past

The Wali's and true friends of Allah are free of every kind of attachment or slavery of the material world and zuhd or piety, in its true meaning, rules over their existence. They do not complain restlessly by losing material possessions nor any fear in this regard about .future ever engages their minds

That is why the sorrows and fears which make others always tense and restlessness, .either about the past or regarding the future, are never found in their lives

A little pot of water wavers even with the blow of mouth of a man but in the vastness of .an ocean even storms prove ineffective and that is why the ocean remains mostly calm

So that you may not grieve from what has escaped you, nor be exultant at what He has (given you. (۳۷۳

Yes, the friends of God were always like this, that is: When they had they did not become mad after it and when they missed they did not grieve. Their souls are so large that and .their views are so vast that such events of the past or the future can never affect them

In this manner true peace and tranquillity rules over their existence and in the words of (they Holy Quran: Those are they who shall have the security. (۳۷۴

p: ۱۳۷

And according to another ayat: now surely by remembrance are the hearts set at rest. ((۳۷۵

In shorts, grief and fear of man, usually is due to his materialistic thinking. If those who are not materialists do not feel fear or grief it is quite natural and sometimes this .argument is propounded in the form of logic

The friends of God always remain so deeply thoughtful of the Grace and Grandeur of God and are so much engrossed in His thought that they forget everything except Him. It is obvious that and pain and fear and fright undoubtedly require a thought of losing something or of facing an enemy who is dangerous. One who gives no place in his heart except to God and who does not fear anyone else and whose soul does not accept anything but God, how is it possible that he will have any kind of grief or sorrow or fear or (fright? (۳۷۶

For making the argument more clear it can be said: scientific and logical arguments also may bring certainty but they cannot create peace because logical arguments can satisfy man's mind but not his heart. And hence, it is essential that heart should be satisfied by way of faith and certainty and actual observation. As was the case with Gods fried Ibrahim (a.s.). When God asked him: What! And do you not believe? He said: Yes but that .my heart may be at ease

And Imam Sadiq (a.s.) said: One day the Holy Prophet (s.a.w.s.) offered the Morning Prayer in congregation. Then, in the mosque, he saw a young man who was dozing. His colour was yellow and his eyes were deep in their sockets. They Holy Prophet (s.a.w.s.) asked him: How are you? How did you pass your night and got up in the morning? The youth replied: I got up with Faith in my heart. The Prophet (s.a.) doubted his words. So he ?asked: Every faith has a certainty. What is the certainty of your faith

The youth: O Prophet of God! It is the same certainty that has made me sad and sorrow-stricken. Awakening in the night and the thirst in days have been gifted to me by the same certainty. I have become uninterested in the world and everything therein so much so that, as if, I see the Throne of the Lord and that the court of accountability has rose up and that all men have gathered there and as if I see those who are in the Paradise, who are enjoying it fruits sitting comfortably on chairs introducing one another and as if I can see also the people of the Hell who are being punished there and that they are crying and shrieking and as if now I am hearing the noise of the flames of fire leaping from the Hell. The Holy Prophet (s.a.w.s.) said to and the self-sacrificing youths of the Islamic Revolution of Iran in the field of war, so much so that a captive Iranian Muslim youth is not prepared .to talk with a foreigner unveiled lady

Strong and Weak Faith

Faith is Liable to be strong and Weak Now we invite your attention to some Quranic :verses which clearly state that faith can be increases

Those only are believers whose hearts become full of fear when Allah is mentioned, – ۱ and when His communications are recited to them they increase them in faith, and in their (Lord do they trust. (۳۷۷

When the believers saw the allies, they said: This is what Allah and His Apostle – ۲ promised us, and Allah and His Apostle spoke the truth; and it only increased them in faith (and submission. (۳۷۸

p: ۱۳۹

And whenever a chapter is revealed, there are some of them who say: Which of you –۳ has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice. And as for those in whose hearts is a disease, it adds uncleanness to (their uncleanness and they die while they are unbelievers. (۳۷۹

Faith is of two types: Mustaqarr and Mustavda

What is derived from verses and narrations is that Faith of some people is stable Mustaqarr and fixed while the Faith of some, due to repeated disobedience is departing :like as unfixed deposit. This can here be seen in the following verse and a tradition

And He it is Who has brought you into being from a single soul, then there is for you a –۱ resting-place and a depository; indeed We have made plain the communications for a (people who understand. (۳۸۰

Imam Sadiq (a.s.) said: Verily a slave gets up in the morning is a state of a faithful Mo- –۲ min and passes his evening when he is a Kafir. And on the contrary he is unbeliever in the morning and turns into a believer in the evening. In between these tow kinds there also are people whose Faith is like a loan, which thereafter is taken back from them and such people are called Ma aa reen meaning who were given a loan. Then he said: That person (is among them. (۳۸۱

What experience has confirmed and what history points out is that, around Prophets and Imams (a.s.) there were people who were faithful and pious but when a testing time arrived they failed therein and turned their faith into disbelief for example names of Bal-am Baaooraa and Zubair and ... can be quoted and on the other hand there are people of the other kind like Zaheer bin Qain and Hurr bin Yazeed Riyaahi and ... In the Islamic Revolution of Iran also we know a group of people who, after the Revolution, deviated from the straight path and the line of the Imam. As against them, there were also were people who were for merely deviated but thereafter they believed in the Revolution to .such an extent that they even attained martyrdom

p: ۱۴۰

To summarize, if man does not reform and construct oneself and does not train himself his future becomes very dark and he reached a stage when this Word of the Lord Almighty becomes applicable to him: They are as cattle, nay, they are in worse errors. ((۳۸۲

Yes, if we long to attain the status of Gods vice regency, I quote here for our enlightenment about heart soul some words of the archers of morals. They will, God .willing, prove helpful

Stages of Human's Soul

Scholars of ethics are of the opinion that a man's soul or human feelings and impulses has :three stages and that the Holy Quran points to them like this

First stage is a rebellious soul that orders man to commit sin and drives him in every direction. Therefore it is called Ammaarah In this stage intelligence and Faith have not only no power or strength to control the rebellious self and to bridle it, but, on most occasions, to it they also submit to it and if it wants to fight with the rebellious soul they .fall down and are defeated

Second stage is Nafse lawwaamah: wherein, after learning, training and striving, man rises to a height. Of course, in this stage, it is possible that man in front of the storming impulses, sometimes does wrong. But, he at once, feels ashamed and scolds himself. He decides to stop sinning and washes purifies his heart and soul with the water of repentance. In other words, in this battle between mind and soul, sometimes Aql wins and sometimes soul. But in either case, the side of Aql and Eemaan is weightier. Yet for reaching this stage effort and striving is essential. In Islam such training and exercise is provided by the Words of God and the Prophet and the Imams and religious leaders. It is the same stage by which the Holy Quran has vowed in Surah Qiyamat. Such a vow indicates its greatness: Nay! I swear by the Day of Resurrection. Nay! I swear by the self-(accusing soul. (۳۸۳

The third stage is Nafse Mut ma innah and this is the stage whereafter, full cleanliness, disciplining and training, man reaches a status when rebellious desires get defeated. They desires lose power to fight with Aql and Eemaan because the latter have become .mush more strong

This is the same stage of satisfaction and tranquillity. A tranquillity that rules over vast oceans. This is the status of Prophets and saints and the true followers and the Mo-mineen who learnt the lesson of Faith and fear of God from the Divine religion, strived for .several years for disciplining of the soul and took the Jihade Akbar to its final end

The Holy Quran refers to it: O soul that art at rest! Return to your Lord, well pleased with (Him, well pleasing Him, So enter among My servants, and enter into My Garden. (۳۸۴

Everyone who keeps distance from his self

Gets back the opportunity of is rejoining

Here we conclude the discussion of Faith and proceed to other heavenly attributes of .man

Notes

Surah Yunus: ۶۲- ۶۴ .۳۷۲

Surah Hadeed: ۲۳ .۳۷۳

Surah Anaam: ۸۳ .۳۷۴

Surah Rad: ۳۷۱ .۳۷۵

Tafseer e Namoona, ۸: ۳۳۴ .۳۷۶

Surah Anfaal: ۲ .۳۷۷

Surah Ahzab: ۲۲ .۳۷۸

Surah Taubah: ۱۲۴-۱۲۵ .۳۷۹

Surah Anaam: ۹۸ .۳۸۰

Al Kafi ۲: ۴۱۸ .۳۸۱

Surah Aaraaf: ۱۷۹ .۳۸۲

Surah Qiyaamah: ۱-۲ .۳۸۳

Surah Fajr: ۲۷-۳۰ .۳۸۴

Lesson: ۲۶

Justice and equity

:The subject of justice is worth discussing from two viewpoints

From personal and individual angle – ۱

.From social and collective aspect – ۲

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As from the individual consideration when man has this divine and heavenly attribute making one strong from within it makes him graceful. Consequently it brings man near his .Lord

As for the collective angle, if this virtue spreads in a society of a nation it makes that society happy. Their world turns into paradise. Their life in this world will become like a life in paradise. Society will be full of rest and satisfaction and nobody will have any fear except that of his own offence or sin which he knows will make him suffer as a .punishment

Verses Mentioning Justice

We, before explaining the meaning of Adl, Justice Equity and Aadil just, quote here some :verses and traditions mentioning justice

۱ – Certainly We sent Our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity. (۳۸۵)

۲ – Say: My Lord has enjoined justice. (۳۸۶)

۳ – And say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you. (۳۸۷)

۴ – Surely Allah enjoins the doing of justice and the doing of good to others. (۳۸۸)

۵ – O you who believe! Be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or your parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow your low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do. (۳۸۹)

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And do not approach the property of the orphan except in the best manner until he –۶ attains his maturity, and give full measure and weight with justice — We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be against a relative, and fulfil Allah's covenant; this He has enjoined you with (that you may be mindful. (۳۹۰

O you who believe! Be upright for Allah, bearers of witness with justice, and let not –۷ hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, (and he careful of your duty to Allah; surely Allah is Aware of what you do. (۳۹۱

Traditions Mentioning Justice

:Now we invite your attention to some narrations

It is recorded in the will of Amirul Mo-mineen (a.s.): I command you by this will to be –۱ (just both in happiness and in indignation. (۳۹۲

Abi Malik says: I asked Imam Sajjad (a.s.) What is acceptable in all the religions? He –۲ .said: Speaking the truth, a just order and keeping of promise

It is quoted from Imam Sadiq (a.s.): Justice is the sweetest water that can reach lips of –۳ (a thirsty person. Equity is vast even if it is little when justice is meted out. (۳۹۳

The Holy Prophet (s.a.w.s.) said: The most impartial just man is he who likes for others –۴ (what he likes for himself and dislikes for people what the dislikes for himself. (۳۹۴

p: ۱۴۴

۵ – The Holy Prophet (s.a.w.s.) said: The heavens and the earth are based on justice. (۳۹۵)

۶ – When Ali (a.s.) attained caliphate, he said about the properties that were mismanaged during the rule of Usman: By God! If I get from what Usman has awarded and what has been unjustly given away from the public treasury to this and that, I will return it to whom it really belonged, even if that money was used for marrying women or for purchasing slave girls, because, justice brings ease and the one to whom justice is heavy, the bearing of injustice and oppression will be still heavier. (۳۹۶)

۷ – The Holy Prophet (s.a.w.s.) said: The man who will be nearest to God on the Day of Judgement will be a just ruler and the one who will be farthest from Divine Mercy will be an unjust ruler. (۳۹۷)

۸ – The Holy Prophet (s.a.w.s.) has said: One hour spent in meting out justice is better than seventy years of worship. (۳۹۸)

۹ – In one of his advices to Usman, Ali (a.s.) said: Beware! The greatest of all slaves in the sight of God is a just ruler who himself is rightly guided and who guided others rightly, who reinstates the know traditions Sunnah of the Holy Prophet (s.a.w.s.), who destroys unrecognised innovations. The traditions are obvious and illumination having distinct signs. Innovations too are obvious and have identifications. The worst man in the sight of Allah is a tyrant ruler who himself is misguided and through him, others also are misguided. He removes the acceptable traditions and enlivens the discarded innovations. I have heard from the Holy Prophet (s.a.w.s.): A tyrant rule will be brought on the Day of Resurrection when he will have neither a helper with him nor any excuse. He will be thrown into fire. He will rotate in the hell-fire like the stone of a grinding mill. Then he will be dragged by chains in the Hell. (۳۹۹)

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Meaning of Adl Justice

Now when you have seen some verses of the Holy Quran and some traditions narrations of the Holy family of the Prophet (s.a.w.s.) your attention is drawn to a question and its :answer

?What is the meaning of Adl Justice – ۱

:As regards the first question

We should know that justice has a very vast meaning which encircles all the good deeds of man, because, the reality of justice is such that it envelopes everything and puts .everything where it really belongs

In other words: Recognising the rights and to give and to return a right to whom it belongs. In the words of Amirul Mo-mineen (a.s.): Justice puts everything in its real place .and justice is a universal management

:Islamic jurisprudents too have defined it like this

Justice is the strength and power or ability which enables man to do his duties and to .refrain from the prohibited. This meaning too, actually, is a return to the earlier meaning

Difference Between Adl and Qist

?Is there a difference between Adl and Qist or not – ۲

We should say that there is a difference between Adl Justice and Qist Equity. It is called Justice is when man gives everybody their right. The opposite of it is that he oppresses or .does injustice to others and withholds their rights

But Qist means not to give one ones right to another and in other words, he had no bias. . Its opposite is to give ones right to another person

The vast meaning of these two terms have been seen by you especially in the verses mentioned earlier. Yet it should be remembered that even though these two terms are used differently they have almost the same sense and it is the maintenance of .moderation of equilibrium in everything and putting everything in its proper place

Justice is one of the important foundations of Islam

Providing justice, to all is one of the most important problems of Islam, because, the issue of Adl, like the issue of Tawheed oneness of God, has far reaching influence in all the roots and branches of Islam. Just as any of the issues pertaining to belief, practice, individual, society, moral, economical are not separate from Tawheed and Oneness of Allah, similarly, you will not find any of them without the spirit of Adl justice and equity and .fairplay

Spirit of Adl justice Everywhere

:Here are narrations in this regard

Yazeed bin hammad asked Imam Moosa bin Ja'far (a.s.): Is it permissible for me to – ۱ follow stand behind in Namaz prayers a man whom I do not know? The Imam replied: Do .not pray behind anyone unless you are satisfied about his Deen religion

In his letter to Mamoon, this is what Imam Reza (a.s.) wrote: No Namaz behind an – ۲ .offender

Sign of Adalat

Abdullah bin Abi Yaghfoor says: I asked Imam Sadiq (a.s.): How a man's justness is proved? So that his witness, in favour of or against the Muslim society, can be accepted? The Imam (a.s.) replied: A just man must be recognised by these attributes or qualities: he should be modest and chaste, he must be avoiding prohibited eating or earning and should refrain from passion. He can be recognised by not dirtying his hand and tongue in sin and by keeping away from big sins. God has promised chastisements like drinking, ...adultery, usury or interest, disobeying parents and fleeing from Jihad

Imam Sadiq (a.s.) also said: Anyone who lives in a society and does not commit oppression or injustice, and enlightens them and does not tell untruth when informing them, and after giving promise, does not break it, is from those whose backbiting is prohibited. His manliness has perfected, his justness become obvious and brotherhood with him has (become compulsory. (۴۰۳

Two Points

:With two mentioning we end the discussion of Adl

In an Islamic society it is better that all the followers of Islam should be just and be – ١ refraining from sins and deviations so that they may be happy and lucky and also guide .the society toward humanity

No that by the Grace of God the Islamic state has been established in Iran through the – ٢ blood of scarification of a hundred thousand martyrs and a hundred thousand disabled and injured and embarrassment to hundreds of thousands of families and loss of milliards of tomans, it is a must for the entire nation, especially for those in charge of administration, to know that if they refract from justice and equity and fairness in their words and deeds and if they follow their desires and passions they will trample on the blood of the martyrs and it would be such a great sin that surely the Lord Almighty and this awakened nation will never overlook. In case justice and equity are not acted upon, then all must fear that day when, God forbid, this Islamic state may be taken away from us because the administration of this world will remain only on Justice. Hence The Holy Prophet (s.a.w.s.) said: A state can remain standing on unbelief but not on injustice and .oppression

p: ۱۴۸

(.The Precious Words of Amirul Mo-mineen (a.s

Our Islamic society, and especially, those in charge of administration must always act according to the precious words of Amirul Mo-mineen (a.s.). We remember some of them :from Nahjul Balaghah

Do you command me that I should seek support by oppressing those over whom I – ۱ have been placed? By Allah, I wont do so as long as the world goes on, and as long as one star leads another in the sky. Even if it were my property, I would have distributed it equally among them, then why not when the property is that of Allah. Beware; certainly that giving of wealth without any right for it is wastefulness and lavishness. It raises its doer in this world, but lowers him in the next world. It honours him before people, but disgraces him with Allah. If a man gives his property to those who have no right for it or do not deserve it, Allah deprives him of their gratefulness, and their love too would be for others. Then if he falls on bad days and needs their help, they would prove the worst (comrades and ignoble friends. (۴۰۴

And it is this justice and fairplay about which the well-known western writer and poet Carlyle has said: Ali got martyred in the altar of a mosque because of his overwhelming .justice, equity and fairness

When Ali (a.s.) was asked why he wore rough clothes and ate dry food? He replied: – ۲ Woe be to you, I am not like you. Certainly, Allah, the Sublime, has made it obligatory on true leaders that they should maintain themselves at the level of low people so that the (poor do not cry over their poverty. (۴۰۵

p: ۱۴۹

Ali (a.s.) asks like this to Malik Ashtar, the governor of Egypt: Know the biggest thing –۳ which adds to the light of the eyes of the rulers is the establishment of justice in all the cities and the manifestation of their relation with the people. However, their love and affection does not become apparent except by their clean-heartedness toward the rulers. Their well-wishing is beneficial when they turn toward the rulers of their own wish, without any force from the government and if the lengthening of the rule is not detestable for the people. (۴۰۶)

Amirul Mo-mineen (a.s.) wrote this to Aswad bin Qutba, commander of the Halwaan –۴ army in Iran: After glorifying Allah and praising the Holy Prophet (s.a.w.s.) let it be known to you that if a ruler develops different inclinations and favours about different people over whom he rules, then his treatment with them will not be on the basis of equity and impartiality. And this will not allow him to be just and fair to all. But so far as justice and equity are concerned your treatment of all should be fair and unprejudiced. Remember that nothing can compensate for tyranny and oppression. Keep yourself away from what you consider bad and evil in others. Try your best to fulfill the obligations laid down by Allah upon you and keep on hoping for His Reward and fear His Wrath because this world is a place for trials and tests and whoever wastes his time here will repent in the Hereafter. Remember that nothing will ever make you independent of the Blessings of Allah and He has made it incumbent upon you to have complete control over your own self, that you, to the best of your ability, protect and guard the people over whom you rule. In this way you will benefit more than others whom you benefit. (۴۰۷)

p: ۱۵۰

Some of the words of wisdom uttered by Ali (a.s.) after people paid allegiance to him: – ۵
By God! I will snatch the right of the oppressed from the oppressor. I will pull the bridle of (the tyrant until I drag him to the watering trough of rights even if he dislikes it. (۴٠٨

When people asked Imam Ali (a.s.) whether justice is higher or generosity? He replied: – ۶
Justice puts everything in its appropriate place but generosity lifts it higher than its course. Justice is a universal law but generosity has a special aspect. Therefore, justice is (more noble and higher than generosity. (۴٠٩

Notes

Surah Hadeed: ٢۵ .٣٨۵

Surah Aaraaf: ٢٩ .٣٨۶

Surah Shura: ١۵ .٣٨٧

Surah Nahl: ٩٠ .٣٨٨

Surah Nisa: ١٣۵ .٣٨٩

Surah Anaam: ١۵٣ .٣٩٠

Surah Maidah: ٨ .٣٩١

Behaarul Anwaar ٢۵: ٢٧ .٣٩٢

Al Kafi: ٢: ١۴۶ .٣٩٣

Behaarul Anwaar ٧۵:٢۵ .٣٩۴

Tafseer Safi- Surah Rehman .٣٩۵

Nahjul Balagha, Sermon: ١۵ .٣٩۶

Jami al-Sadat ١: ٨۶ .٣٩٧

.Ibid .٣٩٨

Nahjul Balagha - Sermon: ١۶۴ .٣٩٩

Nahjul Balagha: ۴۳۷ .۴۰۰

Wasaelush Shia ۵:۳۹۵ .۴۰۱

Ibid., p. ۲۸۸ .۴۰۲

Al Kafi ۲:۲۳۹ .۴۰۳

Nahjul Balagha, Sermon: ۱۲۶ .۴۰۴

Ibid., Sermon ۲۰۰ or ۲۰۸ .۴۰۵

Ibid. Letter No. ۵۳ addressed to Malik Ashtar .۴۰۶

Ibid. Letter ۵۹ .۴۰۷

.Ibid .۴۰۸

Ibid. Letter: ۴۳۷ .۴۰۹

Lesson: ۲۷

Fear and Hope

The scholars of morals, before discussing fear, divide His quality into two kinds, viz. desirable and censurable both of them too have various types: They have divided the :disagreeable fear into four categories

p: ۱۵۱

A. Fear of a thing about which man knows that it is going to happen but it is in man's .power to stop

B. Fear of an event which again is not in the control of man but there is a possibility of its .happening or not happening

.C. Fear of a happening which is in the power of man but he has not yet found its means

.D. Fear due to baseless imaginations while man knows that such a thing cannot happen

As regards the first and second category, that is, in the matters that are not in human control, man must not fear because in such case fear or fright is meaningless and what .man should do is, after making predictable arrangements, submit to the Will of Allah

And in the third case also when means is in the hand of man one should remain alert so .that he may not have to be frightened

In the case of the fourth, man must fight with imaginary thought and strengthen his intellectual power. The more the power of intelligence the less that of imaginations. In .this way fear can be removed from man's mind

Division of Fear into Two

In the case of the fourth, man must fight with imaginary thought and strengthen his intellectual power. The more the power of intelligence the less that of imaginations. In .this way fear can be removed from man's mind

The scholars of ethics, after the said divisions, divide and fear of death generally in six :kinds. Here we make it into two

p: ۱۵۲

Sometimes man is afraid of death because he thinks that he perishes with hi death or – ۱ the state of death makes him sorrowful and the thought of death gives him a shock, whereas he should know that this grand universe has not been created uselessly or aimlessly but that the creation of this magnificent world is for his perfection. The Quranic :verses address man in this way

Do you think that We have created you aimlessly and that you will not return to Us on the ?Day of Judgement

Therefore man must know that he has an everlasting existence and it was this faith and certainty that made brave slaves of God lovers of death and martyrdom as Amirul Mo- :mineen (a.s.) says

By God! The familiarity and fondness of the son of Abu Talib for death is more than the .affection of a child for its mother's breast

As mentioned in Mathnawi: After dying as an inorganic existence I became a renowned one, then died to be an animal, then died and became man. Then why should I fear that I will be decreased by death? Again I will die to get wings of an angel, and then I will fly .high. Thus I will be what you cannot be

Sometimes man fears Gods anger and chastisement. We should realise that kind of – ۲ .fear is indeed desirable

Occasionally our fear is due our own misdeeds because Allah never punishes anyone .except due to that person's sins and oppressions and unjust deeds

p: ۱۵۳

In other words, man's fear is from the Divine Court of Justice. Hence says the Holy Quran: So this Day no soul shall be dealt with unjustly in the least; and you shall not be rewarded (aught but that which you did. (۴۱۰

And at another place say: Whoever brings good, he shall have better that it, and whoever (brings evil, those who do evil shall not be rewarded for aught except what they did. (۴۱۱

However, we should remember that we can remedy or recompense if we have done wrong and as asserted by the Holy Quran the doors of repentance Tawbah are wide open .and we can do things whereby we can earn Gods pardon

And in both the above mentioned cases if the fear of man is regarding the fate of his children and his survivors, then too doubtlessly, it is also due to weakness of Faith because the Lord Almighty is the best of their Protector and it is He Who directs all affairs .to the benefit of theirs and of the society

The best fear

It is the fear of man due to Grandeur of the Creator. It is even if one has done nothing wrong sin because he knows that The highest good points of the Pious people are the lowest points of the Muqarrabeen those esteemed who are nearest to God. Such a man, thus, remains ashamed of himself. This is the fear which was in the hearts of the Prophets .and Walis and great Ulamah

p: ۱۵۴

Verses Regarding Fear

:Now we invite your attention to some Verses and Traditions

It is only the Shaitan that causes you to fear from his friends, but do not fear them, – ١ (and fear Me if you are believers. (٤١٢

(Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day. (٤١٣ – ٢

What! Will you not fight a people who broke their oaths and aimed at the expulsion of – ٣ the Apostle, and they attacked you first; do you fear them? But Allah is most deserving (that you should fear Him, if you are believers. (٤١٤

And those who join that which Allah has bidden to be joined and have awe of their Lord – ٤ (and fear the evil reckoning. (٤١٥

And most certainly We will settle you in the land after them; this is for him who fears – ۵ (standing in My presence and who fears My threat. (٤١۶

Men whom neither merchandise nor selling diverts from the remembrance of Allah – ۶ and the keeping up of prayer and the giving of poor-rate; they fear a day in which the (hearts and eyes shall turn about. (٤١٧

And he who obeys Allah and His Apostle, and fears Allah, and is careful of his duty to – ٧ (Him, these it is that are the achievers. (٤١٨

(Those of His servants only who are possessed of knowledge fear Allah. (٤١٩ – ٨

Except what Allah pleases, surely He knows the manifest, and what is hidden. And We – ٩ will make your way smooth to a state of ease. Therefore do remind, surely reminding (does profit. He who fears will mind. (٤٢٠

p: ١۵۵

And as for him who fears to stand in the presence of his Lord and forbids the soul – ۱۰
(from low desires, then surely the garden — that is the abode. (۴۲۱

Narrations Regarding Fear

These were some of the verses that describe the topic of fear. Now we invite your
:attention to some of the narrations

Imam Sadiq (a.s.) said: Addressing Ishaaq bin Ammar he said: Fear God as if you see – ۱
him and if you do not see Him, He does see you. If you believe that He does not see you
than you have become a Kafir and if you know that He sees you and yet you disobey Him
openly then you have imagined Him to be the lowest ones because no slave ever
(disobeys his master like that. (۴۲۲

Imam Sadiq (a.s.) said: Whoever knew God, feared Him and who feared Allah pulls out – ۲
(his heart from the material world. (۴۲۳

Imam Sadiq (a.s.) said: Verily a part of worship is the fear of God. Allah says: Those of – ۳
(His servants only who are possessed of knowledge fear Allah! (۴۲۴

(Also the Lord Al-mighty says: Therefore fear not the people and ear Me. (۴۲۵

Again Allah Almighty says: and whoever is careful of his duty to Allah, He will make for him
(an outlet. (۴۲۶

And Imam Sadiq (a.s.) said: Love of status and fame has no place in fearful souls. So one
.who fears Allah does not love leadership government and fame

p: ۱۵۶

Someone asked Imam Sadiq (a.s.) about Almighty's Words: He replied: the one who –۴ knows that Allah sees him and hears what he says and that he has full knowledge of whatever good or bad he does, and the same knowledge prevents him from evil deeds, is the one who fears from the High Grandeur of God and who has bridled his soul from (desires. (۴۲۷

Imam Sadiq (a.s.) said: A faithful person lives between two fears: About sins which he –۵ committed and does not know what devastation devastating sins he has brought upon him. So, every morning at every minute he is fearful and nothing but fear improves him as due to it he repents over past thin sins and tries to be obedient and worshipper in the future ... and a Faithful does not get up in the morning but in a state of fearfulness and (only fear improves him. (۴۲۸

The Holy Prophet (s.a.w.s.) says: Whoever is able to do evil or a passionate thing and –۶ does not commit it for fear of Allah Almighty, God prohibits the Hell-fire from him and gives him protection and security and saves him on the Day of Resurrection from calamities in the form of deeds as he has been promised is His Book the one who fears (from standing before God, for him are two gardens. (۴۲۹

The Holy Prophet (s.a.w.s.) said: one who leaves sinning for fear of Allah Almighty, God –۷ (makes him happy on the Day of Resurrection. (۴۳۰

p: ۱۵۷

It is also recorded from the Holy Prophet (s.a.w.s.): A faithful person fears none but –۸ Allah and speaks nothing about Allah but the truth, that is, he never attributes indecencies (to His Holy Self. (۴۳۱

The Holy Prophet (s.a.w.s.) said: One who becomes more knowledgeable about his –۹ (God fears Him more. (۴۳۲

Imam Sadiq (a.s.) said: Whoever fears Allah, God makes everything afraid of him, and –۱۰ (the one who does not fear Allah, God makes him afraid of everything. (۴۳۳

(Imam Sadiq (a.s.) said: No one is secure except the one who fears Allah. (۴۳۴ – ۱۱

Questions Answers

:A. Question

Is there a difference between Khashiyat and Khauf? Or are both nearer to one another in ?their meaning

:Answer

Some have said: Khashiyat is a khauf that is linked with respect and with knowledge and certainty. And hence the Holy Quran is considered this state of mind especially as that of the knowledgeable persons: Those of His servants only who are possessor of knowledge (fear Allah. (۴۳۵

By paying attention to the use of the word Khashiyat in the Holy Quran in many verses, it becomes clear that Khashiyat has been used in the same meaning conveyed by Khauf .and that they are synonymous

:B. Question

?Is the fear of Allah anything except the fear of accountability and punishments from Him

:Answer

Fear of God is not necessarily always in the meaning of accountability before Him and of His chastisement. Rather, His High Status and the serious thought of man's duty toward

Allah as His slave worshipper even without a thought of His anger and chastisement automatically create in the mind and heart of a really faithful man a condition of fearfulness and fright. Fear as a result of faith in Allah and the awareness of His Grandeur and the thought of accountability before Him combine in a faithful person .

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.Perhaps there is a hint toward this in verse ۲۸ of Surah Faatir

And the fear which the Prophets and the Imam (a.s.) and the midnight weeping of Amirul Mo-mineen (a.s.) reveal the same meaning as described above. But in case of ordinary people it refers to the divine chastisement because every wise person knows that he :must fear the consequent chastisement of his own misdeeds as the Holy Quran says

۱ – So this day no soul shall be dealt with unjustly in the least; and you shall not be (rewarded aught but that which you did. (۴۳۶

۲ ... – (those who do evil shall not be rewarded for aught except what they did. (۴۳۷

۳ – On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that evil there were a long duration of time... ((۴۳۸

:C. Question

?Is it absolute fear that is desired or it has any limits

:Answer

:What can be derived from verses and traditions is as follows

Fear is desired in case it does not make man disappointed. Hence the Holy Quran says: He (said: And who despairs of the mercy of his Lord but the erring ones? (۴۳۹

And also says: ...and despair not of Allah's mercy; surely none despairs of Allah's mercy (except the unbelieving people. (۴۴۰

A faithful person is both fearful and hopeful

۱ – Haaris along with his father Mugheerah asked Imam Sadiq (a.s.): What was the admonition will of Luqman to his son? He said: There were wonderful matters in that will and the most astonishing of all was that he told to his son: Fear Allah in such a way that if you bring forth all the good deeds of the human beings and the jinns, yet He will punish you and so also be so much hopeful of Him that even if you bring forth all the evils sins of men and jinns He will be kind to you. Then said: my father said: There is no Faithful salve

unless there are two lights in his soul: Light of fear and Light of hope is such proportion that if this one is weight it not be heavier and if that is weighed it too will not be heavier.

((۴۴۱

p: ۱۵۹

Hasan bin Abi Surah says: I heard from Imam Sadiq (a.s.): A faithful really does not –۲ become a faithful until he is both fearful and hopeful and he is not fearful and hopeful (unless he acts in accordance with that fear and hope. (۴۴۲

It has been recorded from Imam Sadiq (a.s.): There is a group of people who commit – ۳ sin and then say we are hopeful of of Gods Mercy and they entertain the same belief till their death and they do unto repent. Then said: These are liars; they are not hopeful of God and they do not fear His punishment, because, if a man is hopeful of something he (seeks it and if one fears something he runs away from it. (۴۴۳

Notes

Surah Yasin: ۵۴ .۴۱۰

Surah Qasas: ۸۴ .۴۱۱

Surah Aale Imran: ۱۷۴ .۴۱۲

Surah Anaam: ۱۵ .۴۱۳

Surah Baraat: ۱۳ .۴۱۴

Surah Rad: ۲۱ .۴۱۵

Surah Ibrahim: ۱۴ .۴۱۶

Surah Nur: ۳۷ .۴۱۷

Ibid: ۵۲ .۴۱۸

Surah Fatir: ۲۸ .۴۱۹

Surah Dahr: ۷-۱۰ .۴۲۰

Surah Naaziaat: ۴۰-۴۱ .۴۲۱

Al Kafi ۲: ۶۷-۶۸ .۴۲۲

.Ibid .۴۲۳

Surah Faatir: ۲۸ .۴۲۴

Surah Maidah: ۴۴ .۴۲۵

.Surah Talaaq: ۲ .۴۲۶

Al Kafi ۲: ۶۹-۷۰ .۴۲۷

Al Kafi ۲: ۷۰ .۴۲۸

Behaarul Anwaar ۷۰: ۳۷۸, ۳۹۳, ۳۹۸ .۴۲۹

.Ibid .۴۳۰

Mishkaatul Anwaar p. ۱۱۷ .۴۳۱

.Ibid .۴۳۲

.Ibid .۴۳۳

.Ibid .۴۳۴

Surah Faatir: ۲۸ .۴۳۵

Surah Yaaseen: ۵۳ .۴۳۶

Surah Qasas: ۸۴ .۴۳۷

Surah Aale Imraan: ۳۰ .۴۳۸

Surah Hijr: ۵۶ .۴۳۹

Surah Yusuf: ۸۷ .۴۴۰

p: ۱۶۰

Al Kafi ۲:۷۲ .۴۴۱

Ibid, p. ۷۲ .۴۴۲

Ibid, p. ۶۸ .۴۴۳

Lesson: ۲۸

Courtesy and Humility

Among all the virtues which lead man to perfection and which are high in the sight of Allah and which pleases people is the virtue of courtesy. We discuss it here in some parts:

Reality and the meaning of courtesy and humility

As to courtesy it means that man, not only does not think himself to be higher than others but imagines others to be better than himself. This virtue is the opposite of pride. Hence we said: pride is to think oneself better than others.

Of course, when man thinks others to be better than him, he should also never convert himself abject and servile. That is, he should not damage the honour bestowed upon him by Allah when He says: We have given an honourable status to the son of Adam.

In Islam, just as pride is considered repulsive, making oneself degraded excessively is also considered worse.

Islam maintains moderation in everything. Therefore, it is said in this regard that: And thus We have made you a medium just nation. (۴۴۴)

And in the words of Amirul Mo-mineen (a.s.): Excessiveness and squandering is waywardness and moderation is the path desired.

Yes, Islam has, for its followers, prescribed moderation in all problems and attributes.

Signs of Humility

The Holy Quran introduces courteous men like this: And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say: peace. And they who pass the night prostrating themselves before their lord

and standing. And they who say: O our lord! Turn away from us the punishment of hell, (surely the punishment thereof is a lasting evil. (۴۴۵

p: ۱۶۱

(And again it says: Lowly before the believers mighty against the unbelievers. (۴۴۶

And Imam Sadiq (a.s.) has reportedly said: It is courtesy that you are pleased with sitting down in a meeting and that you salute say salaam to whomsoever you meet and avoid dispute and quarrel even if you are right and you do not like to be praised for your piety or (fear of God. (۴۴۷

:Two fine point from Hadith

۱. He is pleased to sit at a place which is below man's his dignity that is which makes no .difference from the spiritual viewpoint

۲. He does not like to be praised for his good deeds.

.Allah! Help us so that we maybe become your worthy slaves

The Holy Quran introduces courteous men like this: And

?Whose Humility is Better

Humility and courtesy is good and desirable. Bu it is better if forthcoming from those who have an apparent or hidden spiritual personality. Hence it is reported from Amirul Mo-mineen (a.s.): How good is he who, due to overestimation of his own defects, overlooks (the shortcomings of others and thus shows humility despite having no faults. (۴۴۸

It is also recorded from Amirul Mo-mineen (a.s.) Decoration of a great person is his (humility. (۴۴۹

Again Ali (a.s.) said: How nice is the courtesy of the rich towards the poor for the pleasure of Allah and better than that is the pride of the poor over the wealthy for reliance on the (lord of the universe. (۴۵۰

p: ۱۶۲

Today one of the serious responsibilities and duties of the state officers is that they should know that the power and status which is now for them is the blood money of the millions of the best youths of this nation who have been martyred and it is a blessing of thousands who lost their body organs and who gave up worldly and material benefits for this Islamic revolution. Now it does not befit us to be arrogant or haughty while dealing with this martyr-producing nation. Rather it is necessary that we deal with them with humility and courtesy so that our revolution can be resorted to the entire world just as our Holy Prophet (s.a.w.s.) and the pious Imam (a.s.) invited people practically toward .spirituality

Humility is desirable from on the part of the wealthy. If a beggar shows humility, it is his .habit

Anyway, humility on the part of the higher ups is desirable. However, unfortunately, some of the people lose themselves in such a way that they do not distinguish between the .head and the foot. May God protect us from the evil of desire and greed

Verses and traditions Praising Courtesy

The Almighty commands His Holy Prophet (s.a.w.s.): And be kind to him who follows you .۱ (of the believers. (۴۵۱

At the time of his departing Ali (a.s.) said in his will: Maintain courtesy because courtesy .۲ (is the biggest worship.(۴۵۲

Imam Sadiq (a.s.) has said: In what the lord revealed to Dawood (a.s.) was that: O .۳ Dawood! As those nearest to me are the courteous so the farthest from Me are the (haughty and proud. (۴۵۳

p: ۱۶۳

The Holy Prophet (s.a.w.s.) said: The one who shows humility for the sake of Allah, Allah .۴ (makes him great. (۴۵۴

Imam Sadiq (a.s.) has reportedly said: Luqman so admonished his son My dear son! Be .۵ courteous for the sake of truth so that you may become the most wise. Indeed, a wise (man becomes low before the truth. (۴۴۵

Notes

Surah Baqarah: ۱۴۳ .۴۴۴

Surah Furqaan: ۶۳-۶۵ .۴۴۵

Surah Maidah: ۵۴ .۴۴۶

Al Kafi ۲:۱۲۲ .۴۴۷

Behaarul Anwaar ۷۵:۱۱۹-۱۲۰ .۴۴۸

.Ibid .۴۴۹

Nahjul Balagha ۲:۵۴۷.۴۰۶ .۴۵۰

Surah Shura: ۲۱۵ .۴۵۱

Amali Tusi ۱:۶ .۴۵۲

Al Kafi ۲:۱۲۳ .۴۵۳

Behaarul Anwaar ۷۵:۱۲۰ .۴۵۴

Mishakaatul Anwaar p.۲۲۶ .۴۵۵

Lesson: ۲۹

Forbearance and firmness

One of the salient virtues on which both the Holy Quran and the words of Holy Imams have put much emphasis and recommended is Patience. This term has appeared for about a hundred times in the Holy Quran and more than ten times it is reference to the

Holy Prophet (s.a.w.s.). This word Patience as understood from the Quranic verses and the traditions and narrations means steadfastness and not the bearing ill-luck nor .submission to unpalatable circumstances

In order to be well acquainted with this term; in the beginning we invite your attention to .some verses and narrations. Thereafter we shall explain their kinds

Verses Regarding Patience

O you who believe! Seek assistance through patience and prayer; Surely Allah is with - ۱ (the patient. (۴۵۶

And We will most certainly try you with somewhat of fear and hunger and loss of - ۲ property and lives and fruits; and give good news to the patient, Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the (right course. (۴۵۷

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O you who believe! Be patient and excel in patience and remain steadfast, and be – ۳ (careful of your duty to Allah, that you may be successful. (۴۵۸

And if you take your turn, then retaliate with the like of that with which you were – ۴ afflicted; but if you are patient, it will certainly be best for those who are patient. And be patient and your patience is not but by the assistance of Allah, and grieve not for them, (and do not distress yourself at what they plan. (۴۵۹

And We made of them Imams to guide by Our command when they were patient, and – ۵ (they were certain of Our communications. (۴۶۰

Moosa said to his people: Ask help from Allah and be patient; surely the land is Allah's; – ۶ He causes such of His servants to inherit it as He pleases, and the end is for those who (guard against evil. (۴۶۱

And We made the people who were deemed weak to inherit the eastern lands and the – ۷ western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up sufferings patiently; and We utterly destroyed (what Firon and his people had wrought and what they built. (۴۶۲

Traditions Regarding Patience

Abi Baseer says: I heard from Imam Sadiq (a.s.): A free man is a free man under all – ۱ circumstances. If he is in trouble he is patient, calamities do not break him even if he is imprisoned and overpowered and put in difficulties. Hence, imprisonment and slavery could not harm the honours Yusuf (a.s.). Darkness and fright of a well could not put him to loss until Allah made him His messenger and pitied the nation because of him. Patience and forbearance is like this. It always results in good. So be patient and tolerant so as to (see its reward. (۴۶۳

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۲ – Imam Sadiq (a.s.) said: Forbearance is for faith what a head is for a body. One who has no patience has no faith

۳ – Imam Baqir (a.s.) said: One who does not cultivated patience for confronting the troubles of life becomes weak. (۴۶۵)

۴ – Imam Sadiq (a.s.) said: Every Mo-min who remains patient while in trouble gets the rewards of a thousand martyrs. (۴۶۶)

۵ – Amirul Mo-mineen (a.s.) has reportedly said: A Muslim becomes perfect through three virtues: endeavour for faith and religion, moderation in lifestyles and forbearance while in difficulty. (۴۶۷)

۶ – Imam Sadiq (a.s.) says: Many a time, one hour of forbearance and patience brings a long happiness and how often an hour of lust results in a lengthy sorrow. (۴۶۸)

۷ – It is reported from Amirul Mo-mineen (a.s.): O people! You have patience and forbearance in time of trouble. In truth,. One who has no patience has no religion. (۴۶۹)

۸ – Amirul Mo-mineen (a.s.) is reported to have said: Patience, good behaviour, fine attitude and forbearance is the character of Gods messengers. (۴۷۰)

۹ – Imam Sadiq (a.s.) said: Verily a slave has his own place and status in the sight of Allah where he does not reach through his deeds. Then Allah puts him in some trouble either physically or monetarily or in a family related matter. Thereafter through patience he reaches that status. (۴۷۱)

۱۰ – Amirul Mo-mineen (a.s.) has said: The best worship is: patience, silence and wait for the arrival of Imam Mahdi (a.s.). (۴۷۲)

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(Ali (a.s.) said: Patience is a shield in times of pressure and empty handedness. (۴۷۳

Kinds of Patience

We learn from narrations that Patience is of three sorts. Some narrations have divided it into two kinds. These traditions fully explain the scope of forbearance. Here we invite :your attention to two narrations

A: The Holy Prophet (s.a.w.s.) said: Patience is of three kinds: Forbearance in time of trouble, steadfastness for obedience and restraining oneself from sinning. So one who remains patient during difficulty until god gives him ease, God gives him ۳۰۰ marks measure of distinction and the vastness between such two marks is equal to the distance between the earth and the sky. One who keeps firmness in obedience to Divine commandments gets such ۶۰۰ marks or degrees and the distance two such degrees is equal to the distance between the innermost part of the globe of earth and the Throne of the lord. One who restrains himself from sin earns ۹۰۰ measures, the distance between (the said measures being from the centre of the earth to the end of the Throne. (۴۷۴

B: Asbagh quotes Amirul Mo-mineen (a.s.): Forbearance is of two types: Patience in difficulties which is good and nice and better that that is the patience of restraining yourself from a thing which God has prohibited for you. And remembrances also are of two kinds: Remembrance of Almighty Allah in time of trouble and better than that remembrance is which prevents you from doing what God had made forbidden for you. ((۴۷۵

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The point which is remarkable here is that the mention of the word Patience and Zikr in these narration is to mean steadfastness and attention toward Almighty Allah and not mere oral or vocal utterance nor to mean bearing ill-luck. We should understand that these two Traditions are not contradictory because the second also includes obedience to .Allah

Real Meaning of Patience

Now that you have studied the ayats and traditions regarding Patience it has become fully clear that Patience as mentioned in them means steadfastness and firmness. The Holy Quran says: As for those who say, our lord is Allah, then continue in the right way, the angels descend upon them, saying,: Fear not, nor be grieved, and receive good news of (the garden which you were promise. (۴۷۶

And again says: Continue then in the right way as you are commanded, as also he who has turned to Allah with you, and be not inordinate O men!, surely He sees what you do. ((۴۷۷

Raagib says: In fact steadfastness is itself hidden in the true belief and schedule. So the Holy Quran uses the word Mustaqeem, from Istiqamat meaning firmness when it says: (.Ehdenassiraatal Mustaqeem (And know that this is my path, the Right one

:???So firmness must be in the True straight path and he tells Muslims

Just as the Holy Prophet (s.a.w.s.) displayed firmness, in his mission of propagation and .teaching and fighting and struggle so also you must also be

In a famous Hadith of Ibne Abbas we read: No verse more hard and more difficult was ever revealed to the Holy Prophet (s.a.w.s.) than this ayat and hence when the companions asked him: why old age has come upon you so soon, he replied: Surah (Waaqiah and Surah Hud made me old. (۴۷۸

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:In another narrations we read

When the above ayat was revealed the Holy Prophet (s.a.w.s.) said: Girdle your loins, girdle your loins as it is time for action and struggle. Thereafter the Holy Prophet (s.a.w.s.) (was never observed smiling. (۴۷۹

:In this verse there are four commands

.order to be firm – ۱

The firmness must always have the divine motive only and it should always be far – ۲ away from every kind of doubt of the devil and the attainment of the biggest collection .and political power should also be only for Allah's sake

Responsible leader is he who returns to the true path and also leads others toward the – ۳ .same

To lead the struggle in the course of truth and justice and to block all kinds of rebellion – ۴ and excessiveness because many a time people show off firmness for attaining the aim but they are unable to care for justice and equity and hence fall a pray to excessiveness .and insurgence, beyond limits

Four Final Points

In order to nourish ourselves with steadfastness and patience, after studying the related :verses and narrations, look at these four points

A – We should delve deep into the history of the men of God and Godly persons and bring before our eyes how the messengers of Allah and their close companions fought with their lives in the path of belief and bore all kinds of difficulties and restlessness until they .attained their aim

B – Man must remember that this world earthly life is to pass away very soon and, therefore, if he shows forbearance, he will get eternal reward in the forthcoming .unending life

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C – Man should know that becoming impatient gives no benefit but only makes the enemies happy over it and the reward is lost. As said by the Amirul Mo-mineen (a.s.):

If you bear with patience whatever is destined for you will reach you and you will be rewarded and if you show impatience even then what was to befall you will befall without any reward for you. (۴۸۰)

D – If one trains his soul and strengthens his spirit problems become easy for him: Surah Ankaboot: ۶۹, Insharaah:۶

Notes

۴۵۶. Surah Baqarah: ۱۵۳

۴۵۷. Surah Baqarah ۱۵۵-۱۵۷

۴۵۸. Surah Aale Imran: ۱۹۹

۴۵۹. Surah Nahl: ۱۲۶

۴۶۰. Surah Sajdah: ۲۴

۴۶۱. Surah Aaraaf: ۱۲۸

۴۶۲. Surah Araaf: ۱۳۷

۴۶۳. Al Kafi ۲:۹۲-۹۳

۴۶۴. Behaarul Anwaar ۷۱:۹۲-۹۳

۴۶۵. Al Kafi ۲:۹۲-۹۳

۴۶۶. Al Kafi ۲:۹۲-۹۳

۴۶۷. Behaarul Anwaar ۷۱:۸۵-۹۱

۴۶۸. Behaarul Anwaar ۷۱:۸۵-۹۱

۴۶۹. Behaarul Anwaar ۷۱:۹۲-۹۴

.Ibid .۴٧٠

.Ibid .۴٧١

.Ibid .۴٧٢

.Ibid .۴٧٣

Al Kafi ٢:٩٠-٩١ .۴٧۴

.Ibid .۴٧۵

Surah Fussilat: ٣٠ .۴٧۶

Surah Hud: ١١٢ .۴٧٧

Majmaul Bayaan and Durrul Mansooor ٣:٣۵١ .۴٧٨

.Ibid .۴٧٩

Jaamius Saadaat ٣:٢٩٩ .۴٨٠

Lesson: ٣٠

Reliance and Trust in Allah

Verses

Verses and Narrations about Reliance

And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and -١ .mercy is better than what they amass

.And if indeed you die or you are slain, certainly to Allah shall you be gathered together

Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is

(there then that can assist you after Him? And on Allah should the believers rely. (۴۸۱

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And they say: Obedience. But when they go out from your presence, a party of them -۲ decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is (sufficient as a protector. (۴۸۲

Say; nothing will afflict us save what Allah has ordained for us; He is our patron; and on -۳ (Allah let the believers rely. (۴۸۳

Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers he is ,compassionate

But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I (rely, and He is the Lord of mighty power. (۴۸۴

And Moosa said: O my people! If you believe in Allah, then rely on Him alone if you -۴ .submit to Allah

So they said: On Allah we rely: O our Lord! Make us not subject to the persecution of the :unjust people

(And do Thou deliver us by Thy mercy from the unbelieving people. (۴۸۵

Their apostles said to them: We are nothing but mortals like yourselves, but Allah -۵ bestows His favours on whom He pleases of His servants, and it is not for us that we should bring you an authority except by Allah's permission; and on Allah should the .believers rely

And what reason have we that we should not rely on Allah? And He has indeed guided -۶ us in our ways; and certainly we would bear with patience your persecution of us; and on (Allah should the reliant rely. (۴۸۶

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And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure (for everything. (۴۸۷

Traditions

Imam Sadiq (a.s.) said: Needlessness and honour keep moving, when the palace of – ۱ (reliance on Allah is decorated they come to reside therein. (۴۸۸

Imam Sadiq (a.s.) is recorded to have said: Everyone had been given three things, – ۲ from three things they have not been prevented: whoever is given prayer, he is given response; whoever is given thankfulness, is given more and whoever is given reliance on Allah has been given sufficiency. Then he said: Have you read in Allah Almighty's Book: And whoever Trusts in Allah, He is sufficient for him and He has said: If you are grateful I (would certainly give you more and He said: call upon Me, I will answer you. (۴۸۹

The Holy Prophet (s.a.w.s.) said: If you will rely on Allah in reality and fully. Allah will – ۳ give you provision just as a bird flies out empty stomach in the morn and return full bellied (at night. (۴۹۰

The Holy Prophet (s.a.w.s.) said: One who wants to be the strongest of all men must – ۴ (trust only in Allah. (۴۹۱

Amirul Mo-mineen (a.s.) is reported to have said: Whoever trusts Allah He gives him – ۵ (happiness and the one who relies on Allah, He suffices for all of his affairs. (۴۹۲

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Imam Baqir (a.s.) said: One who puts his trust in Allah is never defeated and the one – ۶ (who relies on Allah never fails. (۴۹۳

It is recorded from Amirul Mo-mineen (a.s.): Faith has four pillars: Reliance on Allah, – ۷ Entrusting affairs to Allah, being pleased with Allah's decision and submission to (commands of Allah. (۴۹۴

Reliance and its meaning

Reliance originally is from WA KAA LAT means selecting a pleader and we know that a good pleader or advocate is he who has at least four qualities: enough awareness, .honesty, ability, and sympathy

And man's reliance on Allah means his trust in Allah and his entrusting all of his affairs to .the lord of the worlds

In other words, man's coming out of every might and power and his faith in the might and power of only one God and this perfect reliance is not achieved unless man reaches a station where he realises that there is operating force in the universe except only One God and he understands that there is no movement and strength but b the will of Allah and that He alone is knower of everything that takes place in the worlds and that he intends nothing but good of His slaves. And one who does not have such belief, surely cannot rely fully on Allah and those who are not such and are weak hearted or have inadequate certainty should endeavour to make these two qualities complete and as said by the wise and virtuous: Reliance is the direct fruit of active belief in the oneness of God because, as we have said, from the viewpoint of a believer in only One God each and every movement, effort, and struggle and so also each and every phenomenon which takes place in the world, finally is related to the first cause, that is Allah himself. Therefore a believer in the Oneness of Allah believes that every power and every victory is from .only One Allah

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Question Answer

?Question: Does not Tawassul contradict faith in the reality of Reliance

Answer: Definitely no, because Reliance does not mean that man must ignore the ways and means created by god in this material world. It is mentioned in a tradition of the Holy Prophet (s.a.w.s.): When an Arab did not fasten the leg of his camel and left it unwatched, thinking it Reliance on Allah the Holy Prophet (s.a.w.s.) told him: First fasten it and then .rely

And it is mentioned in the Holy Quran: O you who believe! Take your precaution, then go (forth in detachments or go forth in a body. (٤٩٥

Also: And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; for those who disbelieve desire that you may be careless of your arms and your luggage, so that (they may then turn upon you with a sudden united attack. (٤٩٦

But what is desired is that man must not encircle himself in the structure of the material world, relying totally on his physical strength and should keep his eye on the help and mercy of his lord. Such attention to Allah gives man peace of mind and an extraordinary spiritual strength that has profound effect while confronting troubles and difficulties. Secondly reliance on Allah has no other meaning except that when man faces hardships in his life and experience troubles from enemies and opponents and confronts confusions in his walk toward his aims for solving which he does not possesses required power he makes Allah his pleader or advocate and puts faith and reliance and trust in Him alone and, at the same time, does not give up his usual efforts, rather while doing so he also believes that the real effect is only with Allah because from the viewpoint of one who believes in Only One God all power and strength comes from Him alone. The point which is opposite to Reliance on God is relying on anyone or anything other than Him, that is, living dependently on others and being annexed to others and not standing by oneself. .Hence we said: Reliance is the direct fruit result of Tawheed in action

Philosophy of Reliance

:From that has been mentioned above so far it can be derived that

First: Reliance on Allah becomes the cause of man's steadfastness during hard difficulties and serious events in his life. And it was due to the same that when Muslims, in the battle field of Uhud got a hard beating and the enemies, after leaving that field, again returned from halfway to attack Muslims with a final blow, and this news reached the Muslims, Quran says that those who were fully faithful, in this dangerous hour, when they had already lost one of their active and useful division, not only did not became frightened but, by resorting to Reliance and relying on power and assistance of faith, obtained an added firmness and victorious enemy, on hearing about this renewed readiness of Muslims .withdrew speedily

Examples of such firmness in the shade of Reliance are seen in a number of Quranic verses. One of them is ayat ۱۲۲ of chapter Aale Imran which says: When two parties from among you had determined that they should show cowardice, and Allah was the guardian .of them both, and in Allah should the believers trust

And in ayat ۱۲ of Surah Ibrahim there is a mention of Reliance accompanied by patience .and forbearance in the face of enemy attacks

And in the verse ۱۵۹ of Aale Imran, for performing important tasks, first advice for .consultation and then firm decision and then reliance on Allah has been advocated

So much so that the Holy Quran says: at the moment of satanic doubt raising whisperings, only those can remain steadfast and be freed from the devils clutches are those who possess faith and Reliance: Surely he has no authority over those who believe and rely on .their lord

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From these collection of verses it can be derived that what is meant by Reliance is that, when confronted by difficulties and their severity, man must not experience disdain and weakness but, relying on the endless power and might of Allah, consider himself victorious and successful. And thus Reliance and hope is the last energetic thing that .causes increase in firmness and steadfastness

Had Reliance meant hiding in a corner and keeping hand on hand hopelessly, then it would have been meaningless to relate these virtues to the Holy warriors and their like as .has been done in Holy Quran

And if somebody imagines that paying attention to the world of causes and to natural and physical causes and means is against the spirit of Reliance, then he is making a serious mistake because separating the effects of natural causes from the will of Allah is a kind of Shirk polytheism. Is it not a factual truth that natural whatever elements are there in nature are only from Him and everything happens as per and according to His will? Yes, if we think that the elements are independent of Allah's will then that view is against the (spirit of Reliance. (۴۹۸

Secondly no doubt our fate, so far as it is related with our works and effort, it is in our hands and the Quranic verses have also mentioned this explicitly: And that man shall have (nothing but what he strives for. (۴۹۹

(And also states: Every soul is held in pledge for what it earns. (۵۰۰

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But beyond the circle of our effort and striving, and when things are out of the bounds of our ability, only the hand of God is operative and so whatever has been destined as a demand of the law of causation which ends at the knowledge and wisdom of the Almighty Allah will happen. Ultimately, God worshipping and faithful people who believe in the knowledge and wisdom and mercy of Allah, consider all the destinies as according to Best order and in the interest of men and that everyone gets in proportion of the worthiness .earned by him

(Grades of the Confidents (Mutawakkileen

Just as real reliance depends upon certainty, the grades of reliance are also proportionate with the certainty. The more man's certainty regarding the Almighty, the higher becomes his grade in reliance on Him. For more understanding we mention here :some sayings

Ali bin Suwaid says: I asked Moosa bin Ja'far (a.s.) about Allah's word: And whoever – ۱ trusts in Allah, He is sufficient for him, he said: Reliance on Allah has grades. One of them is that you rely on Him in every matter and be pleased with whatever He decides for you and know that He never hesitates in providing you any good and grace and that every (decision is from Him so leave every affair to His will and rely and put trust only in Him. (۵۰۱

The Holy Prophet (s.a.w.s.) said: I asked Jibraeel what is Reliance? He said: Knowledge – ۲ of the truth that the creation neither gives profit or loss nor can provide or prevent. It is necessary to take away your eye from the creation. When a servant becomes such that he does not do anything for anyone but Allah and hopes from none but Allah, it is the (reality of Reliance. (۵۰۲

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A man asked Imam Reza (a.s.): What is the limit of Reliance? He replied: not to fear –۳ (anyone except only one God relying on Him alone. (۵۰۳

The Way to Gain Reliance needs two things

To look at the discussions, both intellectual and natural, about the creator of the-۱ universe and to delve deeper and deeper in the might and Height of the lord until, through it, enhances his spirit of seeking God and he gains certainty that, in the universe, none but .He is effective and that all affairs depend on His will

One should rise higher than the logical and natural debates and pursue his knowledge-۲ through spiritual journey until he reaches a station where he sees nothing but Allah. So a group of people from the viewpoint of logic or perhaps they did not know the philosophy of the known philosophers. Yet, with their knowledge of certainty they reached the stage of visible certainty. It is here that all the problems of man get solved and he sees nothing but God and it makes for him no difference whether he gets ease or difficulty and .becomes sure that whatever happens to him is for his ultimate good

Imam Moosa bin Ja'far (a.s.) said: For a faithful is provided every good. If they cut him into pieces by a scissors it is good for him; and if he becomes the owner of the east and the (west then also it is good for him. (۵۰۴

Peace of Mind in the shade of Reliance on and Trust in Allah

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If one perfects his faith and relies on and trusts in Allah, the source of unending strength, he never gets frightened and hence He says: Now surely the friends of Allah they shall (have no fear nor shall they grieve. (۵۰۵

Or that: Those who believe and do not mix up their faith with inequity, those are they who (shall have the security and they are those who go aright. (۵۰۶

And in a third verse says: Those who believe and whose hearts are set as rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest. ((۵۰۷

Hearts Get rest by Remembrance of Allah

Restlessness and worry has always been one of the biggest calamities of man and is and .the tolls taken by them are fully noticeable in man's individual as well as collective life

The human history is full of the sorrowful scenes wherein man has done everything to get peace of mind and has traversed every valley for it and also submitted to all sorts of .addictions

But the Holy Quran, in one short yet meaningful verse, shown the most satisfactory and the nearest path to peace of mind and says: Surely, by Allah's remembrance are the .hearts set at rest. Surely, by Allah's remembrance are the hearts set at rest

?How to Remove the Causes of Restlessness and Worry

Sometimes restlessness and worry is caused by the thought of a dark and unclear – ۱ .future. But faith in the lord of the universe and reliance of Him gives peace of mind

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A sorrowful past also takes away rest from man or the worries about the sins –٢ committed by him in the past due to faults or mistakes. But by keeping in mind that Allah is the acceptor of repentance and pardoner of sins and merciful and kind gives man .restfulness

Weakness and inability of man while facing natural causes and sometimes in front of –٣ hoards of inner and outer enemies makes man worry. But when he remembers Allah and takes resort to His might and mercy that is the biggest of al powers before which nothing .can ever stand, his heart experiences peace

Sometimes the cause of worry is the feeling of ones life being hollow and aimless. But –۴ the one who has faith in Allah and who is aware of his road to perfection and who realises that the universe has not been created aimlessly acquires peace and tranquillity of mind .and heart

Sometimes man bears hardships and offers services and yet nobody appreciated it –۵ that makes him sorrowful and restless. But when he knows and feels that all of his activities and services were and are for the One who is aware of each and every thing he .gets satisfied

Be Fearful of this State

Sometimes when man is in a dangerous situation he remembers Allah and puts his trust in .Him but when the trouble is over he becomes neglectful

So when they ride in the ships they call upon Allah, being sincerely obedient to Him, but (when He brings them safe to the land, lo! They associated others with Him. (۵٠٨

p: ١٨٠

The Quran also says: And there are those of them who made a covenant with Allah: if He gives us out of His grace, we will certainly give alms and we will certainly be of the good. But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew. So He made hypocrisy to follow as consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what (they had promised with Him and because they told lies. (۵۰۹

And this is the condition wherein man of us are found. When we suffer from an ailment or poverty or are being oppressed by tyrants and hypocrites we turn toward god but when the difficulty ends we forget Allah altogether just as the people of Moosa (a.s.) did, that whenever their trouble ended they indulged in their previous obstinacy. May God make us .look at none but He Who alone is needless

Notes

Surah Aale Imran: ۱۵۶-۱۵۹ .۴۸۱

Surah Nisa: ۸۱ .۴۸۲

Surah Taubah: ۵۱ .۴۸۳

Surah Baraat: ۱۲۸-۱۲۹ .۴۸۴

Surah Yunus: ۸۴-۸۶ .۴۸۵

Surah Ibrahim: ۱۱-۱۲ .۴۸۶

Surah Talaaq: ۳ .۴۸۷

Al Kafi: ۲:۶۴ .۴۸۸

Surah Ibrahim: ۷, Talaaq: ۳, Momin: ۶۰ .۴۸۹

Behaarul Anwaar ۷۱:۱۵۱ .۴۹۰

.Ibid .۴۹۱

.Ibid .۴۹۲

.Ibid .۴۹۳

.Ibid .۴۹۴

Surah Nisa: ۷۱ .۴۹۵

Surah Nisa: ۱۰۲ .۴۹۶

See Surah Aale Imran verse: ۱۷۳ .۴۹۷

Extracted from Tafseere Namoonah, ۱۰:۲۶۹ .۴۹۸

Surah Najm: ۳۹ .۴۹۹

Surah Muddassir: ۳۸ .۵۰۰

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Al Kafi ۲:۶۵ .۵۰۱

Behaarul Anwaar ۷۱:۱۳۴-۱۳۸ .۵۰۲

.Ibid .۵۰۳

Behaarul Anwaar ۷۱:۱۴۵ .۵۰۴

Surah Yunus: ۶۲ .۵۰۵

Surah Anaam: ۸۳ .۵۰۶

Surah Rad: ۲۸ .۵۰۷

Surah Ankabut: ۶۵ .۵۰۸

Surah Taubah: ۷۵-۷۸ .۵۰۹

Lesson: ۳۱

Contentment, submission and Authorisation

Now after we have discussed the issue of reliance, we briefly refer to three things which have been mentioned in books relating to reliance: contentedness, submission and .Authorisation

Here also, with a view to, making it clear we mention some related ayats and traditions and hereafter we shall pay attention to the meaning of these terms and the philosophy :underlying them

Verses

Fighting is enjoined on you, and is an object of dislike to you; and it may be that you – ۱ dislike a thing while it is good for you, and it may be that you love a thing while it is evil for (you, and Allah knows, while you do not know. (۵۱۰

Great commentators write on this subject under discussion of this verse that this ayat points to a root principles in the laws related to creation and religion of Allah and which nourishes the spirit of discipline and submissiveness in the souls of people. It is that

people should not, in the face of the Divine laws, make their own inquiry and research on the basis of their judgement, because, doubtlessly, their knowledge, from every aspect, is limited and insignificant and, in the matter of the unknown things like a drop of water in comparison with an ocean. Therefore the laws based on the Divine knowledge, is knowledge that is, from every aspect, limitless, in no circumstance it should be confronted. Rather it is must that it should be realised that all of them are for their own benefit, be they the laws related to Shariat like jihad and Zakat… or to creation pertaining to nature and the accidents taking place without man's will in his life and which, for any reason, not escapable, like death and calamities befalling friends and relatives or about things which are hidden and would take place in future etc…

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Those to whom the people said: Surely men have gathered against you, therefore fear – ۲ them, but this increased their faith, and they said: Allah is sufficient for us and most (excellent is the Protector. So they returned with favour from Allah. (۵۱۱

And of them there are those who blame you with respect to the alms; so if they are – ۳ given from it they are pleased, and if they are not given from it, lo! They are full of rage. And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us; Allah will soon give us more out of His grace and His Apostle too; surely (to Allah do we make our petition. (۵۱۲

And I entrust my affair to Allah, Surely Allah sees the servants. So Allah protected him – ۴ from the evil consequences of what they planned, and the most evil punishment overtook (Firon's people. (۵۱۳

Narrations

:And now some narrations in this connection

Imam Sadiq (a.s.) said: The most sublime worship of Allah is patience and – ۱ (steadfastness and submission before His commandment, be it to ones like or dislike. (۵۱۴

Also Imam Sadiq (a.s.) says: The wisest man in the eyes of Allah is most contented and – ۲ (pleased with Him. (۵۱۵

It is recorded from Imam Baqir (a.s.): Among the creations of Allah, the one who is – ۳ most contented with Allah is the one who knows the Almighty Allah. Whoever rests content with the will of Allah meets with the Divine decision and Allah enhances his reward and everyone who dislikes Allah's decision, Allah's will subjects him and Allah (destroys his reward. (۵۱۶

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Someone asked Imam Sadiq (a.s.): From what signs it can be known that a man is – ۴ faithful? He replied: Submission to Allah and to rest content with whatever befalls him (from Allah happiness or unhappiness. (۵۱۷

Amirul Mo-mineen (a.s.) said: One who remains pleased with whatever Allah destines – ۵ (for him remains in a peaceful state of mind. (۵۱۸

Imam Sadiq (a.s.) said: One who leaves his affair with Allah is in permanent peace and – ۶ rest and abundance and such entruster is really the possessor of the highest will and courage as is mentioned in a Hadith of Amirul Mo-mineen (a.s.): I am happy with what Allah has destined for me and I have entrusted my affairs to my creator. He was good for (me in the past and so will He be henceforth. (۵۱۹

Imam Baqir (a.s.) said: I have no fear about getting up next morning in a condition of – ۷ being poor or ill or rich from my viewpoint it makes no difference because Almighty Allah (says: I do not decide anything for him except what is good for him. (۵۲۰

?The Holy Prophet (s.a.w.s.) asked a group of his companions: Who are you – ۸

They said: We are Mo-mineen. The Holy Prophet (s.a.w.s.) said: What is the sign of your faith? They replied: We remain patient in trial and are thankful in times of happiness and (ease and we are content at Divine decisions. He said: These are really faithful. (۵۲۱

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(?What is Razaa (concurrence

Razaa is the opposite of Sakht. Reza means non-opposition and both from within and outwardly, with words and with deeds and Reza is a fruit of love and its demand. From this aspect everything which reaches from a friend and a beloved is welcome. The one who reaches this state feels that both poverty and wealth, rest and unrest, life and death, honour and insult, health and illness, existence and destruction are equal for him because he thinks them all only from Allah. It is mentioned in narrations that one of such contented person reached the age of seventy years and never said that: I wish it should be like this .or like that

:Now pay attention to a question and its answer

Question Answer

:Question

Is it possible that a man remains in the same state of mind in all the aforesaid conditions or is it possible that while in a state of illness and poverty, he remains happy instead of ?becoming restless

:Answer

Yes. In some states of mind man does not fell pain or unrest. It happens so when he is extremely angry or in a condition of extraordinary love, because, when the heart attends to an important issue he does not feel anything about other things. It was so when an arrow had pierced the leg bone of Hazrat Ali (a.s.) and it was unbearable to pull it out with force, the Holy Prophet (s.a.w.s.) said: Be patient and wait until Ali (a.s.) gets up for offering his prayer. When he is engrossed in prayer, pull out the arrow and so did they and pulled .(out the arrow without any feeling being experienced by Ali (a.s

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It should be understood that wounds and hits in battlefield are not felt by some people and we read in the events of Imam Husain (a.s.) that the more the noon of Aashoora was drawing near the more his face was getting brighter and happier because love of the beloved solves all the problems of man.

Question:

Does not Dua contradict the spirit of submission and contentedness?

Answer:

Dua or supplication or asking from God is a thing that Allah has Himself desired for His slaves: Ask from me I will answer your prayer or I answer when one calls me.

And secondly, prayer or supplication itself cleans the soul and makes heart mild.

And thirdly, just as the lord Almighty has created apparent causes and taking shelter of one by the other is not against contentedness so also a flight from Qazaa to Qadr or trying to prevent some calamities with the help of spending in the path of Allah and Dua and supplication does not go against Rezaa as all these causes and effects return to Him.

The Philosophy of Rezaa and Tasleem

By analysing that ayats and traditions of Islam on this law as above, it is proved that at no place the meaning of it is to submit to oppressors, imperialists and colonialists or to give up oneself to disgrace as is imagined by some ignorants. Rather Rezaa and Tasleem, in reality, ask for some things:

A – Establishment of Islamic laws and constitution even if such rules, apparently are not to the liking or profit of man and one who does not have strong spirit or soul objects to such laws according to the depth of his thinking and this is not in conformity with faith and therefore we read in the above quoted traditions Knowledge of and about and acquaintance with Allah demands submission to Him and to be pleased with His laws.

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B – Submission to truth and justice is a must even if it is unpalatable to man and we know that unless and until this spirit of Tasleem and Rezaa does not exist in a society and unless individuals do not rest content with their rights social justice is never established; rather everyone will object to justice and will go against it by disobeying rule of law ١- Another bright example of such submission is that in Surah Nisas verse ۶۵, about the men :who were displeased with the decision of the Holy Prophet, says

Is this kind of submission and contentedness not a condition of establishment of social ?justice

C – Steadfastness against the difficulties and hardships coming in the way of duty to exist and some people, seeing such troubles, become so discouraged that they return from half way. But nourishment of the spirit of Tasleem and Reza give such opportunity to man that he can bear such hardships without turning from his path and to pursue his efforts till the realisation of the aim. The verse that describes the condition of the companions of the Holy Prophet (s.a.w.s.) in the battlefield of Uhud points to such Rezaa and Tasleem and Tafweez, that is, contentedness, submission and authorization or entrust in ones affairs .to the Almighty

D – Firmness removes all those difficulties and painful incidents which come in the life of everybody willy nilly and sometimes it revolutionises man in such a way that the .connection of life is totally snapped

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Rezaa and Tasleem against such calamities, provide to man the spirit of patience and firmness and a determination to endeavor for a favourable future and helps wipe out the .dust of disappointment and hopelessness from the tablet of his mind

Notes

Surah Baqarah: ۲۱۶ .۵۱۰

Surah Aale Imran: ۱۷۳ .۵۱۱

Surah Taubah: ۵۸-۵۹ .۵۱۲

Surah Momin: ۴۴ - ۴۵ .۵۱۳

Al Kafi ۲: ۶۰-۶۱ .۵۱۴

.Ibid .۵۱۵

.Ibid .۵۱۶

.Ibid .۵۱۷

Behaarul Anwaar ۷۱:۱۳۶-۱۴۸ .۵۱۸

.Ibid .۵۱۹

Behaarul Anwaar ۷۱:۱۵۱ .۵۲۰

Jami al-Sadat ۳:۲۰۲ .۵۲۱

Lesson: ۳۲

Thankfulness and Praise

One of the virtues showing faith and the knowledge about the Almighty Allah is .Thankfulness

The issue of thankfulness and its stages depends on the awareness about the real Benefactor. From this angle, if one wants to fulfil his duties he should delve deeper in the .philosophy and Gnosticism so that he can perform his duties in a better manner

.The discussion regarding thankfulness also can be divided under four titles

Description of some verses and traditions about shukr – ۱

The meaning of Shukr – ۲

.The stages of shukr – ۳

Quranic verses

And when We appointed a time of forty nights with Moosa , then you took the calf for a – ۱ god after him and you were unjust. Then We pardoned you after that so that you might (give thanks. (۵۲۲

Say: Who is it that delivers you from the dangers of the land and the sea when you call – ۲ upon Him openly humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones. Say: Allah delivers you from them and from every (distress, but again you set up others with Him. (۵۲۳

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And certainly We have established you in the earth and made in it means of livelihood – ۳ (for you; little it is that you give thanks. (۵۲۴

And remember when you were few, deemed weak in the land, fearing lest people – ۴ might carry you off by force, but He sheltered you and strengthened you with His aid and (gave you of the good things that you may give thanks. (۵۲۵

And Allah has brought you forth from the wombs of your mothers —you did not know – ۵ (anything — and He gave you hearing and sight and hearts that you may give thanks. (۵۲۶

And surely your Lord is the Lord of grace to men, but most of them are not grateful. – ۶ ((۵۲۷

(give thanks, O family of Dawood! And very few of My servants are grateful. (۵۲۸ – ۷

And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is – ۸ grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah (is Self-sufficient, Praised. (۵۲۹

Traditions

Imam Baqir (a.s.) said: The Holy Prophet (s.a.w.s.) was near Ayesha during a night of – ۱ her turn. She said to the Holy Prophet (s.a.w.s.): O messenger of Allah! Why do you put yourself to agony when Allah has already pardoned your past and future sins? He replied: O Ayesha! Should I not be a thankful servant of Allah? And she added: the Holy Prophet (s.a.w.s.) stood on the toes of his feet till Allah revealed this verse: We have not revealed (the Quran to you that you may be put to agony. (۵۳۰

Ubaidullah al Waleed says: I heard from Imam Sadiq (a.s.) that he said: There are – ۲ three things due to which no loss occurs: Dua prayer at the time of difficulty, Begging (pardon at the time of sinning and thankfulness at the time of comfort. (۵۳۱

Imam Sadiq (a.s.) said: He said: One who gives thanks is given more. Almighty Allah – ۳ (says: If you thank me, I will enhance your affluence. (۵۳۲

It is recorded from the Holy Prophet (s.a.w.s.) that he said: When you see others in – ۴ trouble, thank God for being safe but in a way that they do not hear it silently so that they (may not be grieved. (۵۳۳

(Amirul Mo-mineen (a.s.) said: Thankfulness for affluence increases provision. (۵۳۴ – ۵

The Holy Prophet (s.a.w.s.) said: One who does not thank Allah except in the matter of – ۶ (food and drink is, in fact less wise, and his chastisement is near. (۵۳۵

The Holy Prophet (s.a.w.s.) said: The pressure of the grave, in case of a Mo-min, is due – ۷ (to the wasting of Gods favours. (۵۳۶

Imam Baqir (a.s.) said: Allah does not cut off affluence favour unless thankfulness is – ۸ (cut off. (۵۳۷

Other Traditions

Now when you have seen the ayat and Traditions, we invite your attention to their reality, and before the quoting of narrations it should be remembered that the thankfulness for every favour should be proportionate to it. The thankfulness for governance is justice, the gratitude for affluence is spending for helping the weak, and thankfulness for being safe ...is to work for the society and

p: ۱۹۰

A – Imam Sadiq (a.s.) says: From what Allah had revealed to Moosa (a.s.) was also that: O Moosa ! Thank me in a worthy ways. Moosa (a.s.) said: what is that worthy way in which I should thank you? When whatever thank I offer is also a favour your bestowed by You? Allah said: O Moosa ! Now when you have realised that being thankful to me is also a (blessing from me, you have worthily thanked Me in a way which is My worth. (۵۳۸

.Yes, If one really understands that this blessing is from Allah he has spent it in His path

B – It is recorded from Imam Sadiq (a.s.) with reference to the verse: Yes, the one who thanks Allah and is grateful to Him and realises that it is a favour from Him and not from (anyone else will be the one referred to in this verse. (۵۳۹

C – It is recorded from Imam Sadiq (a.s.) that he said: Appreciate nearness to favour. It was asked: what is nearness to favour? He said: Thankfulness to the Benefector and (fulfilling his rights. (۵۴۰

D – Amirul Mo-mineen (a.s.) said: Thanks for every favour is refraining from what Allah (has prohibited. (۵۴۱

Stages of Gratitude Thankfulness– Shukr

Realising that every blessing is from Allah and that he alone is the Benefactor and that – ۱ all the means are also from Him and as per His will, one who Understands this has taken the first step and approached the highest stage. So it has been recorded from Moosa (a.s.) that he said in his supplication: O my lord! You created Adam by You Own might and You gave him a place in the paradise and you selected Hawwa as his wife, then how should I thank you? He received the words: know that this blessing is from me and that .the recognition of this blessing is gratitude thankfulness

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And this understanding is higher than hallowing and greater than some of the stages of Tawheed. Since these two are the essential conditions of Marefat (knowing) and shanaakht (understanding) and as a fact, hallowing means recognising Allah's being without any defect or shortcoming, and since Tawheed means realising that Holiness does not belong to anyone except Him and that Marefat means having certainty that all that is in the universe and every bounty given to man is from Him. Perhaps it is because of this that the Holy Prophet (s.a.w.s.) said: One who says laa illaha illal laah has twenty (rewards and one who recites alhamdo lillah has thirty rewards. (۵۴۲

Since subhaanallaah is word which announces Allah's holiness. And laailaah lillalllaah his oneness and alhamdulillaah shows the recognition of Gods might and Beauty as the source of every bounty. Of course it goes without saying that the promise rewards do not accrue merely by oral utterance of these words. Understanding and acceptance too must .accompany recitation

Happiness for a favour accompanied by a condition of courtesy and humility is another – ۲ .meaning of thankfulness or gratitude

.Expression of thankfulness a praise of Allah is yet another meaning of thankfulness – ۳

Utilising the limbs and organs and wealth and status for pleasing the lord of the worlds – ۴ .and preventing them from causing displeasure of Allah is also a meaning of thankfulness

In other words: Every favour which is used against the liking and the order of Allah is .thankfulness opposite of Ungratefulness

p: ۱۹۲

It is hoped that this collection, in the light of the patronage of Imam-e-Zamana, may I be sacrificed for him, and with the help of you, dear readers supplication, will also enrich the soul of the writer.

O chief! Distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable. (۵۴۳)

Notes

۵۲۲. Surah Baqarah: ۵۱-۵۲

۵۲۳. Surah Anaam: ۶۳-۶۴

۵۲۴. Surah Aaraaf: ۱۰

۵۲۵. Surah Anfaal: ۲۶

۵۲۶. Surah Nahl: ۷۸

۵۲۷. Surah Naml: ۷۳

۵۲۸. Surah Sabaa: ۱۳

۵۲۹. Surah Luqman: ۱۳

۵۳۰. Behaarul Anwaar ۲: ۹۴-۹۸

۵۳۱. Ibid.

۵۳۲. Behaarul Anwaar ۷۱: ۳۴-۴۰

۵۳۳. Ibid.

۵۳۴. Ibid, p.۴۴

۵۳۵. Ibid, p. ۴۹

۵۳۶. Ibid, p. ۵۰-۵۱

۵۳۷. Ibid.

Al Kafi ۲:۹۸ .۵۳۸

Ibrahim: ۷ and Behaarul Anwaar ۷۱:۵۴ .۵۳۹

Behaarul Anwaar ۷۱:۵۳ .۵۴۰

.Ibid, p.۴۲ .۵۴۱

Jami al-Sadat ۳: ۲۳۴ .۵۴۲

Surah Yusuf: ۸۸ .۵۴۳

Lesson: ۳۳

Fulfilment of promise from the view point of Islam

One of the virtues talked about in the Holy Quran is Keeping of the Promise or Covenant. It has been mentioned as one of the special and distinct features of the faithful Mo-mineen. Breaking of promise or breach of a covenant has been called therein as one of .the habits of the polytheist Mushrikeen and hypocrite Munafeqeen

Before we proceed to quote the relevant verses and traditions, we should know that not keeping the word or breaking of promise or trust is one of the offences that break the relation of confidence and trust in the society and thus its foundation. Fulfilling a promise, .besides being an Islamic right, is also a human right

p: ۱۹۳

In the words of the religious leaders we read that: there are three occasions when there should be on consideration of ones religion or good or evil, that is, all should be regarded equal be they gentlemen or evil doers, Muslims or unbelievers.... These three occasions (are: Return of trust, fulfilment of covenant, and good behaviour with parents. (۵۴۴

Keeping of promise is, some times. Related to man connection with god wherein breach .of promise includes the natural, rational and religious us trusts

.And sometimes it involves people's relations with one another

Man's Covenant with Allah

:Here are some verses about man's trust with God

And those who break the covenant of Allah after its confirmation and cut as under that which Allah has ordered to be joined and make mischief in the land; as for those, upon .them shall be curse and they shall have the evil issue of the abode

And fulfil the covenant Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah (knows what you do. (۵۴۵

Commentators have given several meanings of the covenant of Allah but what is obvious is that it means those promises which men give to god and obviously the words given to the Holy messengers and the Imams are also the words given to God, and it includes the .promises related with Faith, jihad etc

And it should be stated that the religious commands issued through the Holy Prophet of Islam do contain a kind of the Divine orders and similarly rational obligations which are the outcome of the God-given faculty of thinking, intelligence, wisdom and too are linked .with bye-covenant

p: ۱۹۴

This is to say religious obligations and rational demands are covered by Ahdullah or the .promise given to God

He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones. But when He delivers .them, lo! they are unjustly rebellious in the earth

Yes, many people make covenant with Allah during their bad days but when they are released from that trouble, they forget Allah. So we should pray to Allah so that He may .not leave us to ourselves even for a moment

Promise Keeping between Man and Man

(The Holy Quran says in this connection: O you who believe! Fulfil the obligations. (۵۴۶

Raagib says: Obligation is of three sorts: sometimes it is between man and God, sometimes man's promise with himself and sometimes between man and the entire .humanity

Since Al has come ahead of the word Uqood and as according to grammar it denotes a common category and from one angle the sentence is fully unconditional it can be derived that this Holy verse includes all sorts of promises and covenants which must be fulfilled those between men and man's promise to God and so also all the political, trade, family .etc treaties or understandings

p: ۱۹۵

And the Quran in another ayat says: and fulfil the promise; surely every promise shall be questioned about

Amirul Mo-mineen (a.s.) writes in his letter to Malik Ashtar: From among the divine commandments, there is no subject like the keeping of promise, which is most unanimously agreed, despite other disagreements. Therefore even the idol worshippers of the days of ignorance were respecting the oath among them since they had (understood the harms of oath breaking. (۵۴۸

(The Holy Prophet (s.a.w.s.) said: One who does not keep his promise has no religion. (۵۴۹

Similarly there is another narration from Imam Ali (a.s.): Almighty Allah does not accept anything from His slaves except a good deed and nothing except the fulfilment of oath is (acceptable in His court. (۵۵۰

And there is another narration from Salman Farsi that also has the same meaning: The (destruction of this community will be caused by their breach of promises. (۵۵۱

The Holy constitution of Islam had given importance to oath keeping to such an extent that even if a common soldier gives protection to a man or group of the enemy it is .incumbent upon all Muslims to keep that promise

A group of Islamic scholars is of the opinion that one of the matters which attracted the idol worshippers and polytheist to Islam in its earlier period was the same fulfilling of covenants and keeping oaths. In this connection, Hisham bin Saalim quotes Imam Sadiq :(.(a.s

The promise of a Muslim to another Muslim is a vow for which there is no expiation it means if he breaks it, it cannot be compensated and, really, it is considered as a promise given to God. So the Holy Quran says: O group of the faithful! Why do you not do as you .say? Be afraid of this deed of not doing what is said as it will cause a great Divine anger

p: ۱۹۶

In traditions, keeping of oaths and promise is considered as one of the signs of faith, like faith in God and the Hereafter. Hence the Holy Prophet (s.a.w.s.) says: Whoever has faith (in Allah and the Day of Judgement must keep the promise whenever he makes it. (۵۵۲

Hypocrisy and Breach of a Vow

Hypocrisy and double face is one of the worst qualities of man and the cause of breaching vows and ignoring promise. The Holy Prophet has said in this connection: There are three qualities and conditions which make a man hypocrite even if he fasts and prays and is a :Muslim in his opinions

,Shows dishonesty when trusted ۱

Tells a lie while speaking and ۲

(Breaks a promise. (۵۵۳ ۳

Again Amirul Mo-mineen (a.s.) says: Even if one undertakes something through a sign, he (should fulfil it. (۵۵۴

?Are all the Promises Honourable

If Islam has made a series of bonds and agreements as honourable, it has also ordered the breaking of some, for example relating to the enemy, when is felt that he is on the verge of dishonesty and breaching trust of agreement. In that case friendship must not be continued. Quranic proof of this is How can there be an agreement for the idolaters (with Allah and with His Apostle when they continue to break trusts? (۵۵۵

At another place it is mentioned: And if they break their oaths after their agreement and openly revile your religion, then fight the leaders of unbelief surely oaths are nothing so (that they may desist. (۵۵۶

p: ۱۹۷

On this ground, fulfilling an oath has been considered as one of the signs of the faithful and the wise and as one of the salient human virtue and Islam has consistently emphasised it and has ordered to ignore a promise given to the enemies of Allah even if they happen to be ones close relatives. Anyway, much more has been said in the matter of promise and covenant and its results and fruits. But we think this much is enough here.

Notes

۵۴۴. Al Kafi ۲:۱۶

۵۴۵. Surah Nahl: ۹۱

۵۴۶. Surah Maidah: ۱

۵۴۷. Surah Israa: ۳۴

۵۴۸. Nahjul Balagha, letter: ۵۳

۵۴۹. Safeenat al Behaarul Anwaar ۲:۲۹۴

۵۵۰. Ibid.

۵۵۱. Majmual bayaan, explaining verse ۹۴ of Surah Nahl

۵۵۲. Al Kafi ۲:۳۶۳

۵۵۳. Wasaelush Shia vol. ۱

۵۵۴. Mustadrak ۲:۲۵۰

۵۵۵. Surah Taubah: ۷

۵۵۶. Surah Taubah: ۱۲

Lesson: ۳۴

Honesty

Honesty is one of the prominent qualities of man and acquiring it is the virtue, which attracted common confidence and made deviated people and non-Muslims fall upon the

shining lamp of Islam. It created a peaceful society and made people proceed on the path to progress. This aim cannot be attained but through action as commanded by Islam: Imam (a.s.) says: Call people through your deeds not by mere oral invitation. (۵۵۷)

Some verses Regarding Honesty: Surely Allah commands you to make over trusts to their owners. (۵۵۸)

O you who believe! Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know.

p: ۱۹۸

It is understood from this verse that: Man, in addition to being dishonest to himself and to others, sometimes also does so with regard to God and His Apostle. This last kind of the dirty deed related to dishonesty toward God and His Prophet has been the target of severest condemnation. Here it is better to look at the circumstances leading to the :revelation of this verse

Imam Sadiq (a.s.) says: When the Apostle of Allah ordered the siege of the Jews belonging to Banu Quraysh, the order was carried and the group was under siege for twenty one nights. Finally they demanded that the Holy Prophet (s.a.w.s.) may send Abu Lubabah to them. The Holy Prophet (s.a.w.s.) conceded that request and sent Abu Lubabah to them. Banu Quraysh, on the issue whether or not it was advisable to accept the mediation of Saad bin Maaz consulted Abu Lubabah. Abu Lubabah pointed to his throat that meant that .if they accepted it they might be killed

Jibraeel (a.s.) informed the Holy Prophet (s.a.w.s.) of this. Abu Lubabah says, he had not taken a few steps when he realised his dishonest and so he made the Holy Prophet .(s.a.w.s.) aware of the same

Abu Lubabah became very much ashamed and repentant and so he fastened himself :with rope to one of the pillars of the mosque of the Holy Prophet (s.a.w.s.) and said

By God! I will never take any food nor drink any water till death unless Allah accepts my repentance and I desist from this misdeed. For seven days and nights he remained hungry and thirsty, then fell unconscious on the ground... At last Allah accepted his repentance and the news reached himself from the pillar unless the Holy Prophet ...(s.a.w.s.) himself unfastens the rope and finally the Holy Prophet (s.a.w.s.) did so

p: ۱۹۹

After this event Abu Lubabah declare that, in order to complete his repentance, he would give up the house wherein he had committed the sin. But the Holy Prophet (s.a.w.s.) prevented him from doing so and said: Give one third of your wealth in the path of Allah. (That is enough. (۵۶۰

(And those who are keepers of their trusts and their covenant. (۵۶۱

As you have seen, honesty and keeping of trust is one of the Divine orders and is .considered as one of the virtues of the faithful

Some Traditions Relating to Trust

The Holy Prophet (s.a.w.s.) said: One who is not honest trustworthy has no religion faith. ((۵۶۲

Similarly The Holy Prophet (s.a.w.s.) said: One who is dishonest in this world and does not return the trust to its owner and dies in this state has left the world being out of my ummah nation and is not considered as my follower and he will meet Allah making HIM (angry and furious, that is, he will meet with Divine chastisement. (۵۶۳

Amirul Mo-mineen (a.s.) said: Keep distance from a dishonest person as, doubtlessly, dishonesty is one of the worst sins and a dishonest person will always remain in the fire of (hell. (۵۶۴

The Holy Prophet (s.a.w.s.) has said: For recognising people, do not see only how much prayers do they perform or how much do they fast or how many times he has made hajj pilgrimage and how much donations he has made. Nor pay attention to his name and (fame regarding his night worship. But keep in mind his truthfulness and honesty. (۵۶۵

p: ۲۰۰

Imam Sadiq (a.s.) said: The weight of man's goodness is not in his bowings and prostrations during his lengthy worship because, these acts have become his habit in such a way that it they leave them they become restless, but the balance and measure is .their truthfulness and honesty or trustworthiness

Yes, so many are the people whose prayers and worships are no more than habitual routine and they think that through such spiritless rituals performed without realising the reality behind Divine commandments they will enter paradise. Those who imagine like this should know that such worship acting according to it is like soul in a body. If the soul is .dead within a body, it is more than a corpse

We read in the Holy Quran: Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has (turned unfaithful to it; surely he is unjust, ignorant. (۵۶۷

Many traditions are found explaining the above verse which provide full evidence about .(.the importance of trustworthiness as explained by the sinless Imams (a.s

In public talks when honesty is discussed mostly they imagine that it is related to merely wealth but it should be borne in mind that honesty, in the philosophy of the Holy Quran, has a very vast field which encircles all the social as well as moral aspects. For example, one of the trusts is the same Imamat and guidance which, in reality, is one of the most principled and the most life giving causes leading to wisdom and progress relating both to .matter and spirit

p: ۲۰۱

Imam and guidance is the principle, for bringing which up, Muslims, especially the Shias .have sacrificed much blood

With regard to the Quranic verse said: dishonesty toward Allah and His apostle is to disobey their orders and in amaanat dishonesty in trust is dishonesty regarding what has (been obligatory by God. (۵۶۸

(And it is also there in a Hadith that: Talks is a special gathering is a trust. (۵۶۹

It is also mentioned in yet another Hadith that: I, while saying something, a man looks (around him so that others may not hear him his talk is also considered a trust. (۵۷۰

On this basis, the Islamic state and its laws and all the sources of the Islamic sate and summarily, all the bounties of Almighty Allah like: mother, children... are trusts from God. Though some of the Divine ordinances are described as His law and some of the trusts of the Prophet as his Sunnah and the trusts of the faithful are called their secrets... At the end of this discussion let us pray to Allah so that He may make us Truthful and .Trustworthy

Notes

Al Kafi ۲:۷۶ .۵۵۷

Surah Nisa: ۵۸ .۵۵۸

Surah Anfaal: ۲۷ .۵۵۹

Tafseere-e- Namoona, ۷:۱۳۴ .۵۶۰

Surah Muminoon: ۸ .۵۶۱

Behaarul Anwaar, ۷۵:۱۱۶ .۵۶۲

Wasaelush Shia ۱۳:۲۲۵ .۵۶۳

Mustadrak-al-Wasaail ۲:۵۰۶ .۵۶۴

Behaarul Anwaar, ۷۵:۱۱۵۱ .۵۶۵

Noor-as-Saqlain, ۱:۴۹۶ .۵۶۶

Surah Ahzaab: ۷۲ .۵۶۷

Tafseer noorus Saqlain ۲:۱۴۴ .۵۶۸

Wasaelush Shia ۸:۴۷۱ .۵۶۹

Muhajjatul Baizaa ۵:۲۳۷ .۵۷۰

Lesson: ۳۵

Modesty and Chastity

The meaning of IFFAT (modesty and chastity), according to dictionary is: Iffat is one of .the human virtues that, bridles passion, the rebellious power

p: ۲۰۲

And in another lexicon the meaning of IFFAT is: Modesty and chastity prevents or hold .back from bad and undesirable deeds

IFFAT and HAYAA chastity and modesty controls all the movements and pauses and talks and writings of man so that they may not do whatever they desire and so that they may .not speak or write down whatever their heart wants

The lesson of chastity and piety may be taken by us from the Holy Quran, that is the guide and a pattern for human beings. This is the Book that, from beginning to end, speaks with soberness and dignity. It must be said that one of its miracles is also that one cannot find in it any phrases which is repulsive, boring or far from modesty and so also there is .nothing in it which can be related to a common, ignorant and untrained person

(.Chastity and Modesty as Described by the Imams (a.s

It is reported from the Holy Prophet (s.a.w.s.) that: Verily Allah likes a modest and chaste .۱ .person and hates a foul tongued and oft begging person

Also the Holy Prophet (s.a.w.s.) has said: Three groups will enter paradise ahead of all, .۲ viz., first: A martyr as he the light house of history and provides light to society. Second: an obedient servant who listens to his master's admonitions and orders and obeys him. .Third: A man who has modest and chastity and who is also regular worshipper

It is reported from Imam Ali (a.s.): One who wears the dress of modesty; people do not .۳ .see his weaknesses

p: ۲۰۳

Similarly Ali (a.s.) is reported to have said elsewhere: Modesty and chastity is the highest .۴ .worship

It is also the word of Ali (a.s.) that: One who talk too much, his mistakes increase and .۵ consequently the one whose mistakes increase his modesty decreases and the one who lacks modesty his piety become low and whose piety is low his soul dies and the one .whose soul has died will enter Hell

The fifth leader of the Shias, Imam Baqir (a.s.) says: No God worship is higher than the .۶ .chastity of stomach and genitals

Imam Sadiq (a.s.) said: Modesty and faith are connected with one another just like two .۷ things fastened by a rope and hence their existence depends on one another. So if one of .them is gone the another also is lost

.Imam Sadiq (a.s.) says: One who has no chastity has no faith .۸

At another place Imam Sadiq (a.s.) has said: When you see that someone does not .۹ ashamed while speaking wrong and hearing undesirable things then know that he is .either an unlawful offspring or the devil is mixed with his embryo

We bring the Hadith from Imam Kazim (a.s.): God has forbidden paradise for the one .۱۰ (who does not hesitate to talk shamelessly or to behave immodestly. (۵۸۱

Kinds of Haya

What we understand from the collection of above traditions is that modesty and chastity is an attribute that stops man from doing bad and inhuman activities and also prevents .him from speaking whatever comes to his mind

p: ۲۰۴

It is seen in society that once in a while man is so much ashamed that he does not learn even religious problems. It is also considered as Hayaa. For example, somebody says so .and so is modest, whereas Islam fights against such circumstances

The Holy Prophet (s.a.w.s.) has said: Modesty is of two kinds, modesty of wisdom the fruit (of which is knowledge and the modesty of folly the fruit of which is ignorance. (۵۸۲

And at another place the Prophet of Islam has said: May Allah be kind to him who really (maintains modesty toward Him that is he is modest on these four occasions: (۵۸۳

Protects his head and whatever is in it like the eye, the ear, the tongue and the mind .۱ .from sinning

,Belly and whatever is in it should be lawful or permissible .۲

,Remembers his grave and its covering .۳

.Always remembers the Day of Judgement and Resurrection .۴

Imam Sadiq (a.s.) says: One who is hiding his face too much and always feels ashamed (will remain ignorant and unwise. (۵۸۴

This is because an excessively modest man does not ask for solution even essential .problems and consequently remains ignorant

Likewise, Misabaahus shariah quotes Imam Sadiq (a.s.): Haya is of five kinds: ۱ - Keeping away from sin, ۲ - Keeping distance from mistakes and faults, ۳ - being ashamed of greatness, ۴- Modesty in the matter of friendship and ۵- Being ashamed of mastership. .Those who have one of these attributes also have some stages

p: ۲۰۵

Some Important points

First point

Modesty is good for everyone but it is nicer and more befitting for women because we see that Imam Sadiq (a.s.) has divided modesty into ten wherein nine are for women and (one for men. (۵۸۵

Therefore ladies should give more importance to modesty and chastity and take more care because, this deed, is the basis of happiness in life. Many times it so happens that a little carelessness in modesty destroys the warm atmosphere and leaves a permanent .dot on ones dress

Second point

Those who tear off the curtain or veil of modesty and behave openly against modesty and spread sins in society have, from the viewpoint of Islam, no honour or respect at all and hence Islam, allows backbiting of such persons. So the Prophet of Islam has said: One (who tears of the veil of modesty can be backbited. (۵۸۶

Third point

The sympathisers and the office bearers of the Islamic state must remain very alert and they must see that important key posts and positions are given only to the pious and that this revolution is administered by those who, whenever any undesirable thought comes to their mind at once remember the pure blood profusely shed by the martyrs of Islam and immediately stop from doing any unwise deed and when ever they see the sacrifice of the deprived in the society feel ashamed as to why they do not pay their duties in a nice ...ways and

Notes

Mafradaat-e-Raaghib p.۳۵۱ .۵۷۱

p: ۲۰۶

Qaamoosul Lugat .۵۷۲

Behaarul Anwaar, vol. ۱ ۲۷۰-۱۷۲ .۵۷۳

.Ibid .۵۷۴

Behaarul Anwaar, ۷۱:۲۶۹ .۵۷۵

Nahjul Balagha, Faizul Islam hakam .۵۷۶

Behaarul Anwaar ۷۱:۲۷۰ .۵۷۷

Wasaelush Shia ۸:۵۱۶ .۵۷۸

.Ibid .۵۷۹

Mustadrakul Wasael ۲:۳۳۹ .۵۸۰

.Ibid .۵۸۱

Al Kafi ۲:۶۶ .۵۸۲

Behaarul Anwaar ۷۱:۴۱۷ .۵۸۳

Al Kafi ۲:۱۰۶ .۵۸۴

Behaarul Anwaar ۷۱:۳۳۶ .۵۸۵

.Mishkaatul Anwaar, p. ۲۳۴-۳۵ .۵۸۶

Part II – Perfection in the light of Morals

Preface

Imam Sadiq (a.s.): It is your duty to adorn yourselves with the favours of morality as the Glorious God likes it and to keep away from immorality as the Almighty Allah is against it. ((۵۸۷

Man is a being that has the best ability to reach the peak of perfection. It is an entity that has begun its upward journey from nothing or point of zero or nothingness and which

moves ahead toward the point of endlessness and never will its journey toward .perfection stop should he keep moving on its route

Islam is the highest school of training which nourishes noble virtues and precious qualities in man and similarly, the spirit of faith strengthens the sense of awareness and accountability in his character. For this reason, at no point it is possible that man can, .during his life times, afford to neglect this great training even for a moment

There are some people who did not appreciate that high status humanity and considered the perfection of man as limited. But we believe that all the existence of the world is .travelling toward an endless perfection

As man is a social being, his perfection also takes shape in the midst of the society along with the group of people. And it is essential for the perfection of man this society should have regular law and order rules so that people may be able to conduct their affairs in the light of and with respect for those rules and regulations and prevent bad and undesirable .incidents and, similarly, fix the boundaries of responsibility

p: ۲۰۷

Yes, if the human society is reformed the members of that society can attain their final goal. And if the society gets corrupted, obviously, people will not reach perfection. And it must be understood that one does not reach perfection unless and until he proceeds on the path of Divine Guidance brought by the Prophets of Allah.

Hence it is must to follow the moral orders and commandments of the Holy Prophet (s.a.w.s.) and his pure and guiltless progeny.

Therefore, in this part also we describe some of the virtue which enable man to reach perfection from the view point of the Holy Quran and Hadith so that by the blessings of the Quran and the words of the great Prophet and his pious progeny we may gain admonition for ourselves and also for you dear readers. After a review and analysis and examination we will conclude that only such persons can in the light of the divine laws, reach human perfection and attain their goal.

It is hoped that these moral lessons will prove effect for our character building and will help us in our journeys toward perfection and toward God.

Lesson: ۳۶

Self Respect

Ghairat or self-respect is a virtue for which the man-making religion of Islam has much emphasised and the guiltless Imams have always talked about it. Religiosity of every Muslim also demands that, besides ones relatives like wife, children... Ghairat or support and backing based on self-respect must be extended to the Islamic state and its laws especially regarding or with respect to the pitiable condition of world Muslims as almost everywhere complaints against the oppressions of the imperialism are rising calling for help form the Islamic Republic of Iran. Thy have emphasised it as our Islamic duty and have never neglected this matter.

p: ۲۰۸

Yes, it is now our duty to Islam and defend the Islamic revolution with the power of our wealth and lives and to export it the revolution to all the points of the world where they feel thirst for it, that is for the truth and justice. It is incumbent upon us all to defend this Islamic revolution with total courage and self-respect till death. We should never be like those who have made Islam a means of satisfying their greed and passion, Rather we should fight with such persons even if they are our close relatives and they should be excommunicated because the Holy Quran commands: O you who believe! Do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust. Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till (Allah brings about His command: and Allah does not guide the transgressing people. (۵۸۸

Anyway, everything should be sacrificed for Islam and Quran. But it is very sorrowful that there are some who, despite claiming to be Muslims, have become so much negligent that they conspire even with the enemies. This group of Muslims should imitate that :courageous and heroic woman from Isfahan who says

p: ۲۰۹

I like to take up a gun in my hand to fire the first shot on the heart of my son who has turned a hypocrite and has be come disloyal to the beloved Imam and to the dishonest to .the martyr-nourishing nation of Iran

Yes, truly, a Muslim must be like this and not like the one who justifies the dishonest behaviour of his son and defends him because what Islam tells us is that: In case your children turn disloyal and dishonest they must no more be considered as members of the family. Hence Allah asserts regarding the son of Apostle Nuh (a.s.): Surely he is not of your (family. (۵۸۹

Words of Religious Leaders about Ghairat

Imam Sadiq (a.s.) said: Verily Almighty Allah is zealous and loves every zealous person (and it is for His zeal that He has prohibited shamelessness open or hidden. (۵۹۰

The Holy Prophet (s.a.w.s.) also has said: Hazrat Ibrahim (a.s.) was zealous and I am more zealous than him. If a believer has no zeal or self-respect Allah ruins his position, rubs his (nose on earth makes him defamed. (۵۹۱

Addressing the Iraqi people Amirul Mo-mineen (a.s.) says: O People of Iraq! Do you not (feel ashamed when your women mix up with male mobs in the streets and markets? (۵۹۲

Some Rules for preventing Corruption

In order to prevent shamelessness and turmoil in society Islam has framed laws and :rules for the society. Some of them are

Ali (a.s.) has said: Do not mount women on saddled animals as it provides preliminaries of (sin. (۵۹۳

p: ۲۱۰

The Holy Prophet (s.a.w.s.) has said: Women should not walk in the middle of the roads. (Rather they should walk by its sides. (۵۹۴

Imam Sadiq (a.s.) has said: One of the promises obtained by the Holy Prophet (s.a.w.s.) (from women was that: they would not ravel or settle with men in isolation. (۵۹۵

The Holy Prophet (s.a.w.s.) has said: One who has faith in Allah and the Hereafter should (not sleep in a place where he can hear the breathing of a female stranger. (۵۹۶

Abu Baseer says: I asked Imam Sadiq (a.s.): How if a woman walks on the road and man looks at her from behind? The Hazrat replied: Do you like that someone looks at your wife (in this way? I said: No. Then desire for others what you desire for yourself. (۵۹۷

Imam Sadiq (a.s.) has said: If a man's eye gets injured by an arrow while peeping into the (house of others there is no compensation. (۵۹۸

Yes, God and His Apostle love self-respecting and zealous person s. Many narrations have been recorded in this matter from the innocent Imams (a.s.). They have given much importance to the problem of Ghairat. Of course, here it must be remembered that Islam has strictly prohibited unnecessary harshness and misplaced suspicion and has taken into consideration only those things that have been prohibited by Islam. It is obvious that suspicion and undue harshness has torn apart sweet relations in many families. That is :(.why Amirul Mo-mineen (a.s.) says to his son Imam Hasan (a.s

Beware of misplaced zeal and undue strictness as this attitude drags pious women from (the right path to wrong lanes. (۵۹۹

Imam Sadiq (a.s.) has said: Paradise has been denied prohibited to a shameless man who (has no self-respect. (۶۰۰

Truly, this deserves deep thought, as family affairs are very fine and delicate. So undue .harshness may perhaps result in corruption and destruction

?Is Ghairat a Must for Women Also

It is obvious that only Islam has given so much importance to the issue of Ghairat zeal, self-respect, jealousy and only within the frame of the Shariah, can Islam moot it. It is also clear that Muslim women also have some duties and responsibilities in the frame of Islamic laws that much be adhered to. For example, if a man behaves in an un-Islamic .manner his wife should, in response to her Islamic Ghairat prevent him

But it is seen that many women show opposition to and fight against their husbands if they take second or ... wide. Now, if the husband has taken into account and managed to abide by the rules framed by Islam in this connection, and goes for second marriage, and if the wife opposes him then, she has not only not acted according to Ghairat but has shown her jealousy or envy. This is the interpretation of Imam Sadiq (a.s.) who says: (Ghairat of woman is Hasad. (۶۰۱

Similarly he has said at another place: Verily, Allah has ordained compulsory Jihad for men and also a jihad for women. The jihad of men is to sacrifice his wealth and life in the path of God until finally they attain martyrdom and the jihad of women is to show patience and tolerance in course of life to tolerate trouble misbehaviour of their husbands who act with (Ghairat! (۶۰۲

p: ۲۱۲

Notes

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Surah Hud: ۴۶ .۵۸۹

Mishkaatul Anwaar, p.۲۳۶ .۵۹۰

.Ibid .۵۹۱

.Ibid .۵۹۲

Wasaelush Shia ۱۴: ۱۲۸ .۵۹۳

Ibid, p. ۱۳۲ .۵۹۴

Ibid, p. ۱۳۳ .۵۹۵

Ibid, p. ۱۳۴ .۵۹۶

Ibid, p. ۱۴۵ .۵۹۷

Ibid: ۱۷۵ .۵۹۸

Wasaelush Shia ۱۴: ۱۷۵ .۵۹۹

Wasaelush Shia ۱۴: ۱۷۵ .۶۰۰

Wasaelush Shia ۱۴: ۱۱۰ .۶۰۱

.Ibid .۶۰۲

Lesson: ۳۷

Favourable Opinion

:For dear readers, we divide the subject of favourable opinion in some kinds

.Having good opinion about god of the universe – ۱

.Favourable opinion in respect of the Islamic ruler – ۲

.Having good opinion about Muslims – ۳

As regards the first it can be said, with pressure, that if man does not have a good opinion about the Lord of the Universe, he looks with an angry eye toward everything in this world and always remains in a state of sorrow and anxiety and fear. Consequently corruption of morale envelopes his entire life and for getting out of this condition of internal grief and continuous burning, he, like polytheists, turns into a believer in a god of .good and a god of bad or evil

It is obvious that a Monotheist believes in one God and has faith that the Lord of the universe is all-knowing and Just and also that the working of the universe is aimful not aimless always experiences peace of mind and remains pleased with whatever Almighty Allah has destined for him, because, he knows that He is Merciful and that He wishes .good of the faithful and that He puts them to trials to make them wise and perfect

p: ۲۱۳

Therefore, there are many narrations from the Holy Imams (a.s.) wherein it is said that: We want nothing except Your pleasure. Masoom (a.s.) is reported to have said: Having good opinion about the only Lord creator is that you should not have any hope except (from Him and must not be afraid of anything but your sins. (۶۰۳

And regarding the second issue: A nation which elects a leader having Islamic virtues and conditions must always be obedient to him and also his well-wisher because only such .nation can achieve prosperity and happiness

The Prophet of Islam (s.a.w.s.) says in this regard: I stand surely for entrance to Paradise for the one who assures me five things! It was asked what those things were and he :replied

Having good opinion about the Almighty Allah, ۲ – Well-wishing for the Apostle of Allah, – ۱ ۳ – Favourable opinion about the Book of Allah, ۴ – Having good opinion about the Religion (of Allah and ۵ – Wishing well for the Islamic society. (۶۰۴

Similarly it is recorded from Imam Moosa Kazim (a.s.): The heart of a faithful always has three things: ۱ – Sincerity in deed, ۲ – Well-wishing for Muslim leaders and ۳ – Remaining .attached with the Muslim society

The third problem – Misgiving about men

If the Islamic society, rather a human society adopts the Islamic laws and programmes, one of which is having good opinion, many disputes, rumours, hasty and undue decisions, doubtful news, falsities ... all of which rise from misgivings may be wiped out. Otherwise, the society will continue to suffer chaos and no one will be safe from others misgiving and .all will be restless

p: ۲۱۴

After concluding this them, we now invite your attention toward the verses and :narrations about misgiving

O you who believe! Avoid most of the suspicion, for surely suspicion in some cases is a – ۱ (sun, and do not spy... (۶۰۵

And follow not that of which you have not the knowledge; surely the hearing and the – ۲ (sight and the heart, all of these, shall be questioned about that. (۶۰۶

And most of them do not follow anything but conjecture; surely conjecture will not – ۳ (avail author against the truth... (۶۰۷

Traditions regarding Conjecture

Amirul Mo-mineen (a.s.) said: Have a good opinion about whatever is done by your brother-in-Faith and do not entertain misgiving in his word until you get a good place and (carrier for him. (۶۰۸

The Holy Prophet (s.a.w.s.) said: Try to find a good excuse and cause for any of your (brothers' deeds. If you cannot find try again. (۶۰۹

Similarly The Holy Prophet (s.a.w.s.) said: Keep away from conjecture as conjecture is the (worst lie. (۶۱۰

Somebody asked Amirul Mo-mineen (a.s.); What is the distance between truth and falsehood. He replied placing his four hand fingers between his eye and ear: Whatever (your eye saw is true and most of what you ear heard is untrue. (۶۱۱

Wash whatever you hear like water and do not speak what you have not seen, that is, be .like a mirror

Evil Consequences of Conjecture

Amirul Mo-mineen (a.s.) said: O People! The one who sees tranquillity, steadfastness in religion and correct behaviour in his brother-in-Faith must not listen to talks spoken against him. Beware sometimes firing misses its target conjecture is not reality. A false word will eventually be rejected even if repeated increasingly because God is All-hearing

and All-knowing. Also know that the distance between true and false is not more than four fingers. Then he placed his four fingers between his eye and ear and said: It is false .when you say I heard and it is true when you say I saw

p: ۲۱۵

:In conclusion it can be said that consequences of conjecture means

Conjecture is a calamity that endangers the honour of the honourable and the – ۱ .servants of the society and the religion

.Misgiving makes the market of rumourmongers flourish – ۲

Conjecture causes destruction of friendly and warn relations within family and market – ۳ .and office and workshop and everywhere and at all times

.Suspicion encroaches upon the rights of the members of a society – ۴

.Unfavourable guessing results in spying upon people's lives – ۵

Ways of Curing This Dangerous Disease

:This deadly disease can be remedied in two ways

.First man must recognise the disease and always keep in mind its evil effects – ۱

He should try all must endeavour so that the noble Islamic culture rules over him and – ۲ the society so that we remember that Allah is always watching and protecting us and that He is Omniscient, Allah-seeing and All-knowing; that He is aware of even our thoughts .and imaginations: He knows the stealthy looks and that which the breasts conceal

Then it must be realised that every spoken word and every taken step is being recorded and that it will have to be accounted for in the supreme court of Allah and that the Day will come when all of us will have to answer for all of our misplaced deeds and decisions and .imaginations before Allah

Some Essential Advice

A – Husn-e-Zann (having favourable opinion) is correct when the society is not corrupt or polluted. Ali (a.s.) says: When honesty and goodness is well spread in the society, it is oppression unjust to have a bad opinion about a person whose defects are not obvious. Of course when evil and immorality and corruption overtakes a society, having good .opinion about one can prove deceptive

p: ۲۱۶

B – Husn-e-Zann does not encircle un-Islamic militiamen or un-Islamic organisations because their designs and their foundations for working are based on secret and underground and they work for the destruction of Islam and Muslims.

C – One must keep distance from excessive favourable opinion, especially in money matters and in affairs that are in dispute among people because sometimes it can cause allegation and false accusation. In this connection Imam Sajjad (a.s.) has said: Excessive favourable opinion attracts allegation.

D – What is meant by conjecture is baseless belief and decision and it does not include tendency of heart or inclination of mind and hence it is not a doubt.

Notes

۶۰۳. Al Kafi with translation, Vol: ۳, p. ۱۱۶

۶۰۴. Behaarul Anwaar ۷۵: ۶۵

۶۰۵. Surah Hujarat: ۱۲

۶۰۶. Surah Israa: ۳۶

۶۰۷. Surah Yunus: ۳۶

۶۰۸. Behaarul Anwaar ۷۵: ۱۹۶

۶۰۹. Ibid. p. ۱۹۷

۶۱۰. Ibid, p. ۱۹۵

۶۱۱. Ibid. p. ۱۹۶

۶۱۲. Behaarul Anwaar ۷۵: ۱۹۷

۶۱۳. Ibid, p. ۶۶

Lesson: ۳۸

Pardon and Tolerance

Pardon or forgiveness and connivance or tolerance is one of the prominent virtues of the faithful. Many verses and narrations are found on this subject. Some of them are being discussed here. After this we will mention its good consequences and instances so that .we may understand how lucky are those who have this virtue

Verses

Those who spend benevolently in ease as well as in adversity, and those who restrain their anger and pardon men; and Allah loves the doers of good to others. (۶۱۴)

p: ٢١٧

The word Ka za ma used in this ayat means closing of the mouth of a water bag made of leather that is full. The allusion here is to one who is full of anger and yet restrains from hitting back, and Ghaiz is a state of mind in which man becomes furious and extra-ordinarily excited because of unpleasant happenings.

The Holy Quran, talking about the prominent virtue of the Holy Prophet (s.a.w.s.) says: Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust. (۶۱۵)

Take to forgiveness and enjoin good and turn aside from the ignorant. (۶۱۶)

Explain this verse Imam Sadiq (a.s.) says: In the Holy Quran, no other verse is more comprehensive than this one in the matter of morality and so commentators have further commentated on this statement of the Imam that this verse covers graceful morals being the same as Aql (reason), Iffat (modesty) and Shahwat (zeal). According to this meaning the virtue of reason called Hikmat is in the phrase wamur bil urf (enjoin the good) as it orders good deeds and decent acts. The gracefulness of heart against the rising of passion is seen in the phrase. (۶۱۷)

And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace. (۶۱۸)

p: ۲۱۸

Narrations

The Holy Prophet (s.a.w.s.) has said: Behold! O people I inform you about the best morals - of man in this world and the Hereafter. Forgiving the one who oppressed you, rejoining relation with one who broke it off and doing good to one who did bad for you and to gift .one who deprived you

Also Imam Sadiq as. has said: Three virtues are the best virtues of this world and of the :Hereafter

Pardoning the one who oppressed you .١

Joining with one who separated from you .٢

(Self-control when confronted with an unwise person. (٦٢٠ .٣

The Holy Prophet (s.a.w.s.) has said: It is essential for you to connive and forgive - because pardoning increases for you nothing bout honour and forgive one-another so (that Allah may love you. (٦٢١

Again the Holy Prophet (s.a.w.s.) has said: Allah has never loved a man with ignorance - (nor has He ever dishonoured an ignorant person. (٦٢٢

Imam Baqir (a.s.) has said: One who restrains oneself from anger while being able to act - angrily is the one whose heart is filled with peace faith by God on the Day of Judgement. ((٦٢٣

Imam Sadiq (a.s.) says: Allah will give large eyed houri in marriage to one who has three - :virtues

Who suppresses his anger and fury .١

Stands firm in the path of God and under swords and shows tolerance .٢

.Does not wish to take forbidden wealth falling in his hands .٣

And the character of the Holy Prophet (s.a.w.s.) and of the Holy Imams (a.s.) was indeed such. The Prophets general pardon granted on the day of conquest of Mecca and its like

by Amirul Mo-mineen following his victory in the war of Basra are witness to this. .Interested people may refer history books

p: ۲۱۹

Here one question may arise why pardon and connivance has been praised so much in ?the verses and the tradition

The answer: As anger is the fountainhead of most of the great sins and the state of anger is the most dangerous state for man when if the fury is not brought under control wisdom goes away and the angry man becomes almost lunatic. Then he is liable to make serious and dangerous mistakes which attract evil consequences accompanied by ransom, :atonement and finally Divine torture or chastisement

Imam Sadiq (a.s.) says: One who suppresses his fury despite being able to retaliate, - (Good will fill his heart with His pleasure on the Day of Judgement. (۶۲۴

The Holy Prophet (s.a.w.s.) also says: Allah fills the heart of a person with faith and peace - (who controls himself from acting on his fury despite being able to retaliate. (۶۲۵

This tradition tells us that suppressing of anger has an extraordinary effect on spiritual perfection and on the strengthening of Faith. Yet it should be remembered that suppression of anger gives much benefits. But sometimes only this much does not suffice to root out the enmity from a heart. For this important result it is necessary that suppression of anger must be accompanied by pardon and gift. This is what enables a man to attain high status and hence, doing good to one who has done bad to one is the desired precious virtue as testified by verse ۱۳۴ of Surah Aale Imran Holy Quran and conniving at the evil behaviour of others was the way of the innocent Imams while .dealing with their ill-wishers

p: ۲۲۰

Some Questions

Does not pardoning an oppressor strengthen him? Or does not this deed encourage him to continue his injustice? And, similarly, does not forgiving a foe generate a sort of ?negative effect in the oppressed ones

The reply to these questions is that there is a difference in the relation of pardon and connivance with establishment of a right and so also regarding war with the oppressor. It (is one of the Islamic commands: Neither oppress others nor be oppressed by others. (۶۲۶

And the leader of the pious Imam Ali (a.s.) has said: in his will to his sons: Be an enemy of (the oppressor and a helper of the oppressed. (۶۲۷

So, if Islam orders pardoning and connivance, it also asks to fight and struggle. Proofs of both have been produced above from verses and narrations. That is why it is said that .verses of the Holy Quran explain one another: Al Quraanu yufassiru bazuhu bazan

Perhaps some unintelligent persons may think that the two orders about pardoning and fighting are contradictory, But attention to the said verses and hadiths must make all understand that the occasions for forgiving and the circumstances for fighting are also .different

The explanation is that pardon and connivance refers to a state when and where one is able to overcome the enemy who is completely defeated and there is no fear of his rising up and when it is likely that pardoning him would give him a chance to improve so that he .may review his behaviour

p: ٢٢١

We see a number of such circumstances in Islamic history. In this connection there also is a hadith: When you get victory over the enemy, consider pardoning him as a kind of (thanksgiving for the said victory. (۶۲۸

But when there still is a danger of the enemy's getting up or pardon is likely to encourage him in his enmity or make him happy for his oppressive attitude, Islam not only does not permit pardoning, rather it orders a fight till final victory. Such was the way of the Holy (.Prophet (s.a.w.s.) and the sinless Imam (a.s

Another occasion for forgiving and conniving is related to personal and family rights wherein pardon and connivance has been given preference to vengeance that can .destroy the organisation of family and society

?On whose part pardon and Connivance Is More Beneficent

Naturally pardon and connivance is good on the part of all. Yet it is all the more so in the case of leaders and preachers as they have more encounters with prejudiced, ignorant, obstinate, unaware and uncivilised people and they are many a time subjected to abuse and stoning. In such circumstances the weapon for victory is pardon and convince, and kindness them and not quarrelling because, in case of the unwise ignorant, tolerance and courage and connivance is the best way which can enlighten them and dampen their fury and root out their enmity and prejudice. How nicely has the Holy Quran, addressed the Holy Prophet (s.a.w.s.) in this matter: Take to forgiveness and enjoin good, and turn aside (from the ignorant. (۶۲۹

p: ۲۲۲

Notes

Surah Aale Imran: ۱۳۴ .۶۱۴

Surah Aale Imran: ۱۵۹ .۶۱۵

Surah Aaraf: ۱۹۹ .۶۱۶

Tafseer-e-Namunah ۷: ۶۴ .۶۱۷

Surah Furqan: ۶۳ .۶۱۸

Al Kafi ۲: ۱۰۷ .۶۱۹

.Ibid .۶۲۰

Ibid. p. ۱۰۸ .۶۲۱

Ibid. p. ۱۰۲ .۶۲۲

.Ibid .۶۲۳

Tafseer Noorus Saqlain, ۱: ۳۹۰ .۶۲۴

Behaarul Anwaar ۷۱: ۴۲۵ .۶۲۵

Surah Baqarah: ۲۷۹ .۶۲۶

Nahjul Balagha, Saying: ۴۷ .۶۲۷

Nahjul Balagha, Saying No. ۱۱ .۶۲۸

Surah Aaraf: ۱۹۹ .۶۲۹

Lesson: ۳۹

Good manners and the Islamic behaviour

:Scholars of morality have divided moral issues into two categories

Morals in the common meaning as discussed in earlier pages – ۱

.Morals in the particular meaning that includes good manners and Islamic behaviour – ۲

It is obvious that one of the ways of advancing the noble Holy aims of Islam in an Islamic society is correct behaviour. The great Prophet of Islam (s.a.w.s.), addressing the sons of Abdul Muttalib says: You can never gather people around you with your wealth, so treat (them with a smile face. (۶۳۰

In order to understand to the extent Islam given importance to good behaviour we point :out to some of the verses and traditions

Verses

Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you

.And when the ignorant address them, they say: Peace

(And most surely you conform yourself to sublime morality. (۶۳۳

From this series of verses we learn that the Islamic society too must, like their leaders, .attract people towards them and Islam

p: ۲۲۳

Traditions

The Holy Prophet (s.a.w.s.) is recorded to have said: I have been appointed to carry the - greatness of man to perfection. (۶۳۴)

He has also said: The weightiest of all deeds in the balance of deeds is nice behaviour - and manners. (۶۳۵)

Imam Baqir (a.s.) says: Most perfect from the viewpoint of Faith are those who are good - mannered. (۶۳۶)

Imam Sadiq (a.s.) said: the Faithful Mo-min, on the Day of Judgement, does not present - to Allah anything more dear to Allah than good behaviour with people, except the obligatory duties. (۶۳۷)

Similarly the Holy Prophet (s.a.w.s.) says: Nearest to on the Day of Qiyamat, among you - will be the one who had the best morals and who had behaved most nicely with his family members. (۶۳۸)

And Imam Baqir (a.s.) has said: Meeting your brother with a smiling face and removing - his trouble is a good deed. (۶۳۹)

Therefore, in Islamic programmes, orders have been issued for good and nice human behaviour and on the other hand, words have been said regarding good conduct even in wars. Here are some:

Good Conduct in Wars

Therefore, in Islamic programmes, orders have been issued for good and nice human behaviour and on the other hand, words have been said regarding good conduct even in wars. Here are some:

Verses

And speak to them kind words. (۶۴۰)

And you shall speak to men good words. (۶۴۱)

Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing. (۶۴۲)

p: ٢٢۴

And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of their duty to Allah, and let them speak right words. ((۶۴۳

Traditions

Imam Baqir (a.s.) has, while explaining the verse qooloo linnaasi husnaa says: O our Shias! Be our beauty! And do not deviate to make us feel ashamed and speak nicely with people (and restrain your tongues from foul language and futile talks. (۶۴۴

The Holy Prophet (s.a.w.s.) has said in this connection: Decorate or beautify yourselves with good behaviour because the residence of nice people in Paradise and beware! Of (bad-natured people as they will burn in Hellfire. (۶۴۵

Similarly he has also said: Bad behaviour vitiates human deeds just as vinegar spoils (honey. (۶۴۶

Two Other Topics

Now that you perused some verses and traditions your attention is being drawn to two :other topics too

:A

Good behaviour and a warn human attitude is desired and expected from ever one but it is all the more so in case of the friends of the progeny of Holy Prophet (s.a.w.s.) as the Holy Prophet (s.a.w.s.) and his family members were the ideals in this matter of nice behaviour and good nature and, hence, we, their followers, should also be a decoration :for them and should never act in a way which may make them disgusted

:B

The well-wishers of our society and the office-hearers of the Islamic Republic and the heads of families should strive to guide our society toward Islamic attitude and to behave mildly and soberly with the ignorant. They must nor get disappointed in the matter of their improvement even if they talk harshly and sarcastically because virtues and good morals do have roots in human nature and it is essential for a gardener to nourish moral plants in

a proper manner. Treasures of virtues are hidden in their hearts and expert people want to take out these treasures, because, nature has taught them what a perfect man should possess. Materialism has covered it with a curtain. Therefore a sympathetic teacher wants to remove that barrier and to make man remember what he has forgotten. How nice are the words of Amirul Mo-mineen (a.s.) in this regard: Remind them of the forgotten bounties... and dig out the pearls of intelligence which are lying hidden in their nature. The Prophets and men of God, before being teachers of the newcomers, are the nourishers of those virtues which are hidden in the heart of humanity and therefore the responsibility of such sympathisers are very crucial and grave. So they must tolerate .harsh and hard things and behave nicely with the ignorant

p: ٢٢٥

O Lord! Guide us all so that we may have the virtues and morals of Your Apostles and of our Imams to become their true followers.

Notes

۶۳۰. Al Kafi ۳: ۱۶۱

۶۳۱. Surah Aale Imran: ۱۵۹

۶۳۲. Surah Furqan: ۶۲

۶۳۳. Surah Qalam: ۴

۶۳۴. Muhajjatul Baizaa ۳: ۲۸۴ – ۲۸۹

۶۳۵. Ibid.

۶۳۶. Ibid.

۶۳۷. Al Kafi ۲; ۱۰۰

۶۳۸. Behaarul Anwaar ۷۱: ۳۸۷

۶۳۹. Wasaelush Shia ۱۱: ۵۶۹

۶۴۰. Surah Nisa: ۸

۶۴۱. Surah Baqarah: ۸۳

۶۴۲. Ibid. ۲۶۳

۶۴۳. Surah Nisa: ۹

۶۴۴. Wasaelush Shia ۸: ۵۳۵

۶۴۵. Ibid ۱۱: ۳۲۴

۶۴۶. Ibid.

Lesson: ۴۰

Self–restraint and Piety

Abstinence, self-restraint (Wara) and piety (Taqwa) are among those most important .virtues about which we see many verses and narrations

Definition of Taqwa

Taqwa is that pure state of the human heart that controls man's deeds and creates harmony between the internal forces and external acts of man. It connects man with .Allah and lifts up the curtains between the material world and the super natural

Defining Taqwa, Raaghib says: Wiqaya is to protect a thing from anything that wants to harm it and Taqwa means to keep the soul safe from danger. What is meant by this that, sometimes, as per the law of using words grammar, sabab (cause) is used in place of Moosa bbab causer and sometimes the vice versa. Khauf is used for Taqwa and Taqwa for Khauf. In the terminology of Shariat religion Taqwa means to protect the heart from whatever drags man toward a sin. It should be understood that religious and Divine Taqwa means man must save himself from what the religion or principle of a Muslims .way of life, has called sin or deviation or impiety or unclean and should never indulge in it

:This safeguarding or protection is possible in two ways

Man, with a view to protect himself from sins and impurities and in order to run away .١ from such things, keeps himself at a safe distance from the environment of sin, makes efforts to keep himself healthy and hence away from the atmosphere of illness and from .the microbes which spread diseases

Man installs in his heart such power whereby he get spiritual and moral protection. For .٢ instance, if he falls or happens to be in an environment that supplies means for sinning and disobedience, that power protects his soul from that disease, as if he had vaccinated .himself

Here we discuss that second kind of Piety which is also understood from various verses of :the Holy Quran

Verses

And make provision, for surely the provision is the guarding of oneself, and be careful of .١ (your duty to Me, O men of understanding. (۶۴۷

Yea, whoever fulfils his promise and guards against evil —then surely Allah loves those .٢ (who guard against evil. (۶۴۸

O you who believe! be careful of your duty to Allah with the care which is due to Him, .٣ (and do not die unless you are Muslims. (۶۴۹

Some of the great commentators, while explaining this ayat have said: that the demand of Taqwa is the highest and loftiest grade of piety that includes refraining from all kinds of sin and disobedience and deviation from truth. Hence, while explaining Haqq-e-tuqaatuhu, Imam Sadiq (a.s.) says: Piety is that you obey Allah constantly and never disobey and never indulge in a sin, always remember Him and never forget Him and be .thankful to Him for His bounties and never remain ungrateful to Him

p: ٢٢٧

And this verse does not differ from the above verse Fattaqullah mas ta tatum Be pious to the extent you can, because, after all, this order, like all other orders, is related with the .ability of man

O you who believe! Be upright for Allah, bearers of witness with justice, and let not .۴ hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, (and he careful of your duty to Allah; surely Allah is Aware of what you do. (۶۵۰

Narrations

It is reported that Imam Sadiq (a.s.) said: Their cryings should not deceive you, because, - (really piety is in the hearts. (۶۵۱

(Amirul Mo-mineen (a.s.) has said: Piety is the top of morals. (۶۵۲ -

It is mentioned in the will of the Holy Prophet (s.a.w.s.) for Ali (a.s.): O Ali! The one who - does not have three things has nothing: ۱- Piety that prevents him from sinning, ۲-Good behaviour that results in nice relations with people and ۳- Tolerance which removes the (ignorance or the ignorant. (۶۵۳

We learn from these ayat and similar other narrations that Taqwa and abstinence are virtues of the soul, not merely refraining from sin and disobedience, though that too is desirable in its limits. But piety is beyond it and the virtues mentioned in case of the pious .do not include the first kind

Difference between Taqwa and Wara

The late Allamah Majlisi (r.a.) says: Perhaps what Taqwa means is to refrain from sinning and the meaning of wara is to leave even the doubtful. Under this description and below this definition the position of wara is higher than that of Taqwa and it can be said that .taqwa has some stages which we shall discuss in the following talks, God willing

p: ۲۲۸

Notes

Surah Baqarah: ١٩٧ .۶۴٧

Surah Aale Imran: ٧۶ .۶۴٨

Ibid. ١٠٢ .۶۴٩

Surah Maidah: ٨ .۶۵٠

Behaarul Anwaar ٧٠: ٢٨٣ .۶۵١

Ibid ٢٨۴ and ٣٠۵ .۶۵٢

.Ibid .۶۵٣

Lesson: ۴١

Traditions about Taqwa – Continued

Yaqoob bin Saif says: I heard from Imam Sadiq (a.s.): Almighty Allah does not take out a slave from the disrespect of sin to the honour of taw except by making him needless (without wealth, and beloved without family and acquainted without company. (۶۵۴

Amr bin Saeed says: I approached Imam Sadiq (a.s.) and said: I come to you only once after some years so kindly tell me some words of advice on which I may act. The Imam said: I admonish you to have fear of Allah and to have Wara and effort. Know that an .effort. Know that an effort without wara gives no benefit

It is recorded that Imam Sadiq (a.s.) has said: Make taqwa your habit and protect your (religion with abstinence. (۶۵۵

Similarly he has also said: It is essential that you, without speaking, invite others to - Islam through fear of God, and abstinence and endeavour and truthfulness in talk and trustworthiness and good behaviour with neighbour and with everybody that is, your attitude, O Shias! Must be such that your opponents may incline toward your creed and be adoration for us and do not make us feel ashamed. You should also lengthen your bowing rukoo of prostrations, because, when one of you makes a long rukoo and sajdah, satan,

(from behind, cries out: Alas, this person obeyed and I rebelled! (٦٥٦

p: ٢٢٩

Kheesama says: Before proceeding on a journey I went to Imam Sadiq (a.s.) to say him - good bye, when he said: Convey my salaams to our friends and advise them to fear Allah and announce that we do not make them needless affluent without God but with the help of good deeds and our recommendation intercession does not reach without abstinence and verily, the most sorrowful person on the Day of Judgement is a man who praises (justice but acts against it.(۶۵٧

Amirul Mo-mineen (a.s.) says: O servants of God! I advise you to fear Allah which Taqwa - is both a provision and a baggage, and so also a shelter. Provision makes man reach his .destination and a shelter protects him from dangers

O servants of God! Fear of Allah???? away from doing the prohibited and makes their hearts a place of precaution in such a way that they remain awake in nights talking with (their Lord Creator and they fast during hot days. (۶۵٨

Amirul Mo-mineen (a.s.) said: Thanks for every bounty is a refrain from what Allah has - (prohibited. (۶۵٩

Clear-sightedness as a result of Piety According to Quran

Consequences of Taqwa

O you who believe! If you are careful of your duty to Allah, He will grant you a distinction. ((۶۶٠

.A light which will make it possible for you to distinguish truth from untruth

and whoever is careful of his duty to Allah, He will make for him an outlet, And give him... (sustenance from whence he thinks not... (۶۶١

p: ٢٣٠

(and whoever is careful of his duty to Allah, He will make easy for him his affair. (۶۶۲...

(and he careful of your duty to Allah, Allah teaches you... (۶۶۳...

These short yet meaningful sentences describe one of the most important fate-forming man problems of man and it is that, on the path that man traverses for attaining success, there always are some by away and pitfalls. If he does not remain careful about them and does not avoid them he falls down in such a way that no sign of him is left. So it becomes easy for man if he recognises what is truth and what is untruth, good and bad, friend and .foe, useful and harmful and of fortune and misfortune

The difficulty is that, in many of such cases, man becomes doubtful. He thinks untruth to .be truth, selects foe instead of friend walks is a bye lane instead of on the right path

Conclusion of the Verses

We understand from the Holy Quran that this way of seeing eases our problems as curtains for lust, greed, passion, selfishness and excessive love of wealth, wife and children, position and status hinder our intelligence. This darkness can be removed only .by the light of Taqwa

Secondly, we know that every perfection, wherever it may be, is the reflection of a light of the Lord. The more man gets near to Allah, the more powerful reflection he will receive, from that Fountainhead of all perfection. Accordingly, all knowledge and wisdom sprout from that main Source of knowledge and wisdom. When man, in the light of Taqwa, gets nearness to Him by avoiding sin and thus mixes his insignificant drop of his existence with the unfathomable ocean, he acquires a big booty of awareness and wisdom. So, in the course of human history, we find men and women who were pious. In them we see such an extraordinary knowledge and wisdom that it is impossible to acquire through common avenues of education. They were able to recognise a number of calamities that were rooted in the folds of chaotic social conditions. They saw the heinous faces of enemies :through thousands of deceptive veils. As a proof of this we give here some narrations

p: ۲۳۱

۱. A believer sees with the light of God!

۲. Beware of the intelligence of a Faithful.

۳. Be cautious of the guess and imagination of the faithful because the Lord Almighty makes their tongues tell only the Truth. (۶۶۴)

It is recorded from the innocent Imams (a.s.): Assist us by means of Wara. Verily the one of you who meets his Lord when he possess wara gets ease from God because the Lord Almighty has said: the one who obeys Allah and His Apostle on the Day of Judgement will be the neighbour of one on whom Allah will have completed His bounty and they are the Messengers and the Truthfuls and Martyrs and the Pious and indeed they are the good friends. (۶۶۵)

Notes

۶۵۴. Al Kafi ۲: ۷۶

۶۵۵. Ibid.

۶۵۶. Ibid ۷۷

۶۵۷. Behaarul Anwaar

۶۵۸. Nahjul Balagha

۶۵۹. Behaarul Anwaar ۷۰: P ۳۰۷

۶۶۰. Surah Anfal: ۲۹

۶۶۱. Surah Talaaq: ۲-۳

۶۶۲. Ibid: ۴

۶۶۳. Surah Baqarah: ۲۸۲

۶۶۴. Nahjul Balagha

۶۶۵. Jami al-Sadat ۲:۱۸۱, Beirut edition and also Nisa: ۶۹

Lesson: ۴۲

Admonition and Counsel Proves Effective for the Pious

Though guidance and advice is the means of walking straight for all, only god-fearing people benefit from it. The Holy Quran has hinted at this on many occasions:

۱. Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard against evil. (۶۶۶)

۲. This is a clear statement for men, and a guidance and an admonition to those who guard against evil. (۶۶۷)

p: ۲۳۲

And We reveal of the Quran that which is a healing and a mercy to the believers, and it .٣ (adds only to the perdition of the unjust. (٦٦٨

Of course, the Holy Quran has been revealed for the guidance of entire mankind. Yet the reason of calling it a guide for the Godfearing and the Believers is that they submit to the Truth and follow it and hence according to it attain a higher degree of guidance for them. ((٦٦٩

But the unbelieving people are an obstinate group who are neither seeking the truth nor in case they know about it follow the truth. Rather they value their lust and passion above everything. Therefore, they not only remain deprived of the guidance of the Quran but it only multiplies their wretchedness. It is so because the temperament of their existence is deformed due to the effect of their denial and oppression and hypocrisy. Hence, whenever and wherever they come across the light of Truth they get up to fight with it and this encounter with truth only increase their dirtiness and strengthens the spirit of .rebellion and insurgence within them

For example, the Holy Quran can be compared with that helps the seeing person s walk on the straight path. But the blind do not get any benefit from it and remain only in the deviation of denial and hypocrisy. It means the main condition for getting guidance is .readiness and worthiness

The verses of the Holy Quran are like those life-giving drops of rain that enliven a pure land. But it does not benefit a salty land. Likewise in order to benefit from Quran it is necessary to first create readiness to accept it and, as a saying goes, besides the deed of .the doer his ability is also required

p: ٢٣٣

To summarise: For getting the benefit of any gift of life and creation, it is necessary to have readiness and a favourable background within man.

Islam Has Removed All Fanciful Prejudices

One of the most manifest features of Islam is that it has eliminated all imaginary privileges and distinctions like those of race and ancestry and lineage, wealth, position, colour of skin and country. The Holy Quran says: O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful of his duty ... (۶۷۰)

It is reported from the Holy Prophet (s.a.w.s.): O people! Beware that verily your Lord is one, be cautious that your father is one, remember that there is no superiority or preference of an Arab over a non-Arab and/or of a non-Arab over an Arab, or of black-skinned over a red-skinned or of a red-skinned over a black-skinned but on the basis of Taqwa. Truly the most valued among you in the sight of Allah is the one who is the most fearful of Him. Have I conveyed my message to you? The people said: Yes, messenger of Allah! Then he said: So those who are present here should convey it to those who are not here. (۶۷۱)

The Holy Prophet (s.a.w.s.), with a view to put this principle into practice, married his cousin sister daughter of Zubair bin Abdul Muttalib with Miqdaad bin Aswad who was black skinned, so that pride and prejudice based on race and lineage and beauty may go away from the Islamic society. (۶۷۲)

p: ۲۳۴

Somebody asked Isa (a.s.): who is superior? He took up two handfuls of earth and asked: which one is superior? Then said: you have been created from earth and most precious (honourable among you is the one who is most God-fearing. (٦٧٣

In Islam, distinction is based only on spiritual heights or status like knowledge, Faith and fear of God. The Holy Quran says: ...Allah will exalt those of you who believe, and those (who are given knowledge, in high degrees; and Allah is Aware of what you do. (٦٧٤

And also says: ...Say: Are those who know and those who do not know alike? Only the (men of understanding are mindful. (٦۴۵

About the distinction based on Taqwa it says: Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard against (evil like the wicked? (٦٧٦

So also the Holy Quran says: The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a high degree, and to each class Allah has promised good; and Allah shall (grant to the strivers above the holders back a mighty reward. (٦٧٧

In summary it can be said that is Islam, all external distinctions have been cancelled. Only .the specialities in the matter of knowledge, Piety, and jihad are valuable

p: ٢٣٥

Signs of Piety

Amirul Mo-mineen (a.s.) said: There are some signs of the pious which make him or her distinct.

۱. Truthfulness in talk.

۲. Trustworthiness in every affair.

۳. Fulfilment of promise.

۴. No show of pride.

۵. No miserliness.

۶. Maintenance of bonds of relationships.

۷. Kindness toward the weak.

۸. Less mixing with women.

۹. Promotion and propagation of good deeds and virtues.

۱۰. Good behaviour and nice attitude.

۱۱. Awareness of issues making people closer to God.

۱۲. And finally said: How lucky is this lot and what a nice place they are to get! (۶۷۸)

Ranks of Piety

Imam Sadiq (a.s.) is reported to have said that Taqwa has three degrees: ۱ Piety for the sake of God in the matters desired by Him and it is most special Taqwa, ۲ Piety in the matters which are doubtful and it is Special taqwa and ۳ Piety due to fear of the Hell and its chastisement and it is giving up of or restraining oneself from the prohibited Haraam and this is Taqwa-e-Aam ordinary taqwa. (۶۷۹)

The late Naraqi, in his book, has written: Some scholars have divided Wara in four categories: ۱ Piety and abstinence called Udool which means avoiding everything which makes man disobedient to God, ۲ Wara and Taqwa of the pious and it means refraining

even from the doubtful things, ٣ the carefulness which prevents man from a thing which is likely to make one indulge in the prohibited Haraam though that thing, in itself is neither prohibited nor doubtful and ۴ the wara of the Truthfuls and it is keeping away from everything which is not related to a Divine matter even if it is lawful or permitted. (۶٨٠)

p: ٢٣۶

We conclude this discussion with some words of the leader of the pious, Ali (a.s.) and pray :to Allah to make us his true followers

Ali (a.s.), in his letter to Usman bin Haneef Ansari, says: Beware! Every follower has a leader who should be followed and his light must be taken benefit of. Know that your leader has left this world only in two old clothes and who had taken only two pieces of breads for food but you do not have the ability to do like that. Yet assist me through piety, effort, cleanliness and walking on the true path. By God, I have not hoarded gold and silver from your world and have not heaped treasures of wealth and money and even for this clothing, I have not provided an alternate pair. I have not owned even a little measure of land. I have not eaten from this world more then a little and insignificant food. In my view this worldly life is of no more value than the bitter seed which grows on the (branch of the oak tree... (۶۸۱

As said by the Imam, we are certainly not able to live like him. Yet our like should have the likeness of his life. If the lust and greed and desire of the worldly beauties and gold and silver have overtaken our entire existence, we must understand that we have deviated from the path of that just leader, even though we consider ourselves to be his followers. We must realise that the aim of those who shed their blood for this Islamic Revolution was the revival of the Islamic laws and following of the ways and programmes of the innocent Imams (a.s.). So it is our duty and responsibility to pursue the aims of those martyrs and it is possible to attain only when we make it our goal to follow the ways of Imam Ali (a.s.) and his honourable son Imam Khomeini (r.a.) and put this ideal in practice. Otherwise it is likely that tomorrow, on the Day of Resurrection we may stand ashamed with our heads down before Almighty Allah and His Apostles and friends and the immortal .martyrs

p: ۲۳۷

Notes

Surah Baqarah: ١-٢ .۶۶۶

Surah Aale Imran: ١٣٨ .۶۶٧

Surah Israa: ٨٢ .۶۶٨

Surah Muhammad: ١٧ .۶۶٩

Surah Hujarat: ١٣ .۶٧٠

Tafseer al-Meezan, ١٨: ٣٣۴ .۶٧١

.Ibid .۶٧٢

Majmaul Bayaan, ٩: ١٣٨ .۶٧٣

Surah Mujadilah: ١١ .۶٧۴

Surah Zumar: ٩ .۶٧۵

Surah Suad: ٢٨ .۶٧۶

Surah Nisa: ٩۵ .۶٧٧

Mishkaatul Anwaar, p. ۴۵ .۶٧٨

Behaarul Anwaar ٧٠: ٢٩۵ .۶٧٩

Jami al-Sadat ٢: ١٨۵ .۶٨٠

Nahjul Balagha, Letter ۴۵ .۶٨١

Lesson: ۴٣

Piety and the Pious

Piety is, originally, in the sense of disinclination and hence the opposite of inclination. Though these two terms zuhd and raghbat have not been used in the Holy Quran as a topic of moral grace and its opposite, they are repeatedly found in Nahjul Balaghah and in

the words of the leaders of Islam, of course, the Holy Quran speaks of other terms instead of zuhd while condemning attachment with the world and it material manifestations, it does not go against what has been said, so far as the essence is concerned, in narrations about zuhd. In order to understand the real meaning of piety it is .better to refer to the texts of the Islamic sources

Amirul Mo-mineen (a.s.) said: The entire piety has been covered by two terms in the Holy Quran. Almighty Allah says: So that you may not be sorrowful for what has passed and (you may not be overjoyed by what is or is to be for you. (۶٨٢

Abi Tufail says: I heard from Amirul Mo-mineen (a.s.): Zuhd means curtailing worldly ambitions and thankfulness for every bounty and to avoid what has been prohibited by (Allah. (۶٨٣

p: ٢٣٨

Also it has been noted from Ali (a.s.): O people! Zuhd means shortening of desires and gratitude for gifts and abstinence from sins then added if you are unable to acquire all these virtues, then beware that the prohibited thing does not overcome your wish and patience and that you may not forget to thank Allah for His bounties because, Almighty Allah has, removed all excuses and disposed of all pretexts through His clear scriptures. ((۶۸۴

Imam Sadiq (a.s.) has said: In this world piety does not mean to discard wealth and to deny what is permissible but it means you should not think that whatever is your (possession wealth and power is safer than what is in with Allah. (۶۸۵

These narrations clearly show that piety in the philosophy of Islam is never being aloof and separated from the world, but zuhd can be summarised in two sentences. First, if man loses something, he should not sit in sorrow,. Rather ignoring that loss, he should make efforts for a fruitful future. He must not waste away his energy in worrying about .the past

Secondly, as regards what he owns, he must not become so much attached to it that it may resemble slavery so that, in that way, you may safeguard your liberty and freedom. In other words, it can be said that abstinence in the world is opposed to lust for the world. .The first is desired whereas the second censured

Many books have been written in the matter of Hubb and zuhd of the world. For example we give below the contents of the book Tawaazun baine duniyaa wa aakhirat Balance :between This World and the Hereafter

p: ۲۳۹

First Section

.The first section of this book which is in praise of the world has these titles

.Islam has ordered the earning of necessary requirements of the world .۱

.The world and its gifts are good and desirable .۲

.The worldly gifts are from the grace of the Lord .۳

.Sometimes the worldly material gifts are rewards of the virtuous .۴

.The world has been created for His servants and Allah likes it .۵

.The world is a mercy of God .۶

.The world is a divine blessing and beneficence .۷

.Sometimes deprivation from worldly gifts is by way of punishment .۸

.Poverty and destitution is considered undesirable .۹

Section Two

Censure of the World

The second section of this book It has been written with the assistance of some teachers. Those who are interested can refer to it for details, contains the verses and the traditions :condemning the world

.Worldly interests cause chastisement both Here and in the Hereafter .۱

.This world is a fast fading and transitory thing .۲

.The world is a deceptive abode .۳

.This world and the Hereafter are opposed to one another .۴

.This world is a playful activity .۵

.This world causes leaving of and turning against the Hereafter .۶

.This world is a trifling thing and it is advisable to turn away from it .٧

Poverty is desirable and admirable and like wise, piety and power to the extent of .٨ .sufficiency

.Lust and greed for worldly things is undesirable and so also is accumulation of wealth .٩

p: ٢٤٠

.This world is valueless compared to the Hereafter and spiritual perfection .١٠

Section Three

Section Three is comprised of the verses and narrations explaining meaning of the world :and piety and it also discusses the relation between the two

.The lust for the world is condemned, not the world itself .١

An indulgence in world which makes one forgetful of the truth is undesirable and .٢ .condemnable

.Revelry in the world is undesirable and indecent .٣

.Giving preference to this world over the Hereafter is blameworthy .۴

.Hoarding of wealth and being parsimonious is undesirable and abhorrent .۵

Selling away the Hereafter in exchange of this worldly life has been condemned and, it's .۶ .vice a versa, praised

Extravagance over indulgence and squandering spending of wealth futilely and luxury .٧ .extravagance and pomp are undesirable

Refraining from spending money in what is blameworthy according to the divine .٨ .commandments

.Reliance on and attachment with the world is censored .٩

The worldly involvement, if it is for the benefit of the Hereafter, is desirable and .١٠ .appreciable

From the above narrations it becomes known that pious is one whose heart is not entangled in the material world and who also keeps away from the worldly adornments .and luxuries

Attributes or virtues of a Zahid

Amirul Mo-mineen (a.s.) says: They were a group of people from this world but they did

not live for it, that they lived in the world like those who did not belong to it. They acted on what they perceived and were ever cautious. They did not sit but with those who loved the Hereafter life after death. They knew that the worldly people give more importance to the death of the body but they understood that the death of the soul of the living was (more significant. (۶۸۶

p: ۲۴۱

Degrees of Piety

?Ali bin Husain (a.s.) was asked: What is piety

The Imam (a.s.) said: Piety is of ten kinds. Its highest degrees are the lowest stages of Reza Gods pleasure. Beware! Verily zuhd has been defined in a verse of the Holy Quran: Do not remain in sorrow over of what has passed and do not be overjoyed about what is .to come

The late Naraqi (r.a.) writes in Me'raj us-Saadah: Know that piety is of three categories: ١- .Lower, ٢- Medium and ٣- High

:The first stage

Verily the first and the lower kind is that man loves and likes the world but also keeps .away from it through efforts and toiling exercises

:The second stage

As a whole appreciates and values the world but does not give preference to it over the .Hereafter and thus discards love for the world

:Third stage

Does not focus attention on the world as an aim and, really, does not believe that it is .precious

:Thereafter he has divided Zuhd in seven categories

.The obligatory piety: to give up what is prohibited by Allah .١

.The safe piety: to keep away from every doubtful thing .٢

:Excellent piety: which also is divided into two kinds .٣

Refrains from desiring more than necessary even in the permitted but benefits from it .٤ .only to the extent of need

Gives up all that is like by the human heart even if essential that is he or she limits his .٥

.worldly needs to the minimum

p: ۲۴۲

Zuhde Maarefat (Piety with Insight): Gives up everything except Allah and disconnects .۶ himself or herself even from his or her life.

Zuhde Khaaifeen (Piety of the Afraid): This is the best kind of piety wherein one does not .۷ desire anything except nearness to and pleasure of Allah nor does not desire anything except nearness to and pleasure of Allah nor does he think about the chastisement in Hell so as to seek protection there-from. He also does not long for the paradise so as to pray for the same. Rather all and all of his or her self is for meeting the Lord Almighty. (۶۸۷)

But from what can be said after following the above narrations is that his world in itself is not against the Hereafter. It is the lust for worldly things which is against piety even if less. What testifies this is the lives of the Holy Prophet (s.a.w.s.) and Imam (a.s.).

The Holy Prophet (s.a.w.s.) said: Wearing rough clothes and eating dry food is not piety. Curtailing of ambitions is piety. (۶۸۸)

The Philosophy of Piety

Whatever explanation is given about piety also makes for us it philosophy clear It can be said that it is disconnection and freedom from the clutches of wealth and status material power , because, it gives liberation to man. This liberation is such that nobody particularly leaders cannot attain their aims without it, as what mostly stagnates the leaders of the society in the middle of their path and renders them unsuccessful in gaining their goal is this very spirit of world-worship which overcomes them. If they become careless of material wealth and status and adopt upright devotion they can sweep aside all hindrances and can advance toward their goal.

p: ۲۴۳

Whenever we study the history of the lives of the priest and leaders of Islam, especially the noble lives of the Holy Prophet (s.a.w.s.) and Ali (a.s.) we see that those who were the enemies and opponents of Islam had, for luring and scuttling the collective thinking of Muslims, put forward material and worldly offers in order to deviate them from the right .and straight path of Islam

:Those before whom such offers were constantly put were two groups

١ . Those who were not among the pious and God fearing and devout and intelligent .Muslims and hence were liable to slip when confronted by such conspiracies and tricks

٢. Those who had advanced fully in understanding Islam to such an extent that even if the sun and the moon and the stars were put in their palms they would not show any inclination to them and/or if the government of the entire world less justice and Truth was offered to them they would not value them more than a pair of shoes. The perfect example of the second kind was Amirul Mo-mineen (a.s.) and those who were trained by .him as they too had kicked off such offers and fought with the offerers very toughly

Yes, one who really owns piety is never deceived by the adorations of fast-passing wealth and status because zuhd is always against beauty worship and power lust and a pious leader always endeavours to make money serve the poor in a correct manner. Similarly a pious society never feels inferior or contempt and leads life peacefully and .easily

p: ٢۴۴

Amirul Mo-mineen (a.s.), in his letter to Usman bin Haneef, governor of Basrah: Next, O son of Haneef! I have come to know that a rich man in Basrah invited you for a dinner and you too accepted it happily and went there. There came to you different colourful food one after another in attractive plates and vessels. I do not think you should have accepted that invitation because the reedy and the poor could not go there and only rich had gathered there O son of Haneef! Ponder seriously on whatever you eat whether it is permissible Halaal or prohibited Haraam. Then if you have any doubt about things .permissibility spit it out and devour only that wherein there is no doubt at all

O son of Haneef! Be cautious and remember that every follower has a leader whom he should follow. He must learn wisdom from him. And you O son of Haneef! Know that your leader Imam has, in his life, sufficed only with these two worn out clothes and two pieces of bread. And if you are unable to be like that then, at least, assist your Imam in the path ....of piety and modesty and in going straight

Do not think that I am unable to obtain the worldly tasty things. By Allah! If I so desire, I... can provide for myself pure honey and the pulp of wheat and silk clothes for my food and dress. But, woe unto me if I am overpowered by lust and greed and if I indulge in passion and desire so as to select tasty eatables. Maybe when I eat tasty and colourful things when, in Hijaz or Yamama, there is someone who does not have even a piece of bread ?and perhaps he has never gone to be with a full belly

p: ۲۴۵

Is it proper for me to fill my stomach and go to bed when, around me, there may be hungry and weak people? Should it be as a poet has said: It should be a sufficient calamity !for you if you sleep with a full belly and around you are empty stomachs in thin bodies

Should it be enough for me that people call me Amirul Mo-mineen when I am not like ?them in their hardships

Yes, it is obvious that, if the people in a society are pious and honest, there will be no opposition or it will be the least and, consequently, all will live in peace and happily away .from all kinds of injustice and oppression and encroachment of the rights of one another

?Who is Zahid

Zahid or pious is one who has the ability to live luxuriously for himself but does not do so. .One who has such ability and does not live luxuriously cannot be considered pious

Also Zahid is one who, when he gets such wealth, spends all of it in the path of Allah for .His sake and in no other way like love of power and status and praise for himself

Definition of piety in the words of Amirul Mo-mineen (a.s.): The best piety is to hide your (piety. (۶۸۹

:Some great personalities have mentioned three distinct signs of a Zahid

Does not become joyful due to whatever he gents gets from worldly things and also -۱ does not turn sorrowful when it goes out of his hand. As the Lord Almighty says in the Holy Quran: So that you may not grieve for what has escaped you, nor be exultant at what He (has given you. (۶۹۰

p: ۲۴۶

.His praise and his criticism Bouquets and brickbats are same for him -۲

His heart must always be full of love of Allah and not of anything else a as two - ۳ .affections do not join in one heart

Lastly the love for worldly things must not pierce he soul of man. Rather man must ride on the world as a ship rides water. So long as the ship is riding on water it swims safely but drowns if water enters it. Similarly if the worldly love creeps in the soul it drowns man in ignorance and waywardness and drives him away from Allah. It is exactly like that ship which continues the voyage until it remains on the surface of water and so long as there .is no hole in it. But if and when a hole appears in it and the water gets into it drowns

Notes

Nahjul Balagha Saying No: ۴۳۹ .۶۸۲

Behaarul Anwaar ۷۰: ۳۱۰ .۶۸۳

Nahjul Balagha, Sermon ۸۱ .۶۸۴

Behaarul Anwaar ۷۰: ۳۱۱ .۶۸۵

Nahjul Balagha. Sermon: ۲۳۰ .۶۸۶

Merajus Saadah .۶۸۷

Mishkaatul Anwaar, p. ۱۱۴ .۶۸۸

Nahjul Balagha Saying No. ۲۸ .۶۸۹

Surah Hadeed: ۲۳ .۶۹۰

Lesson: ۴۴

Relation between worship and perfection

Among all things in this world it is only man who has the best ability to attain perfection. His life started from non-existence and it continues toward the endless and his process of .perfection does not halt so long as he moves on the straight path

During this journey it is only worship, as the highest school of thought, that trains his thoughts and enlightens him guiding him toward the endless. It Godworship washes out all dust and dirt from his heart and soul and removes the curtain of ignorance from his eyes. According to his ability it inculcates high noble virtues in him and strengthens the spirit of faith inside him making him realise his responsibilities.

p: ۲۴۷

Thus it is not possible for man to be needless of this noble and great and guiding school of thought. Those who think that a time can come when man will not need this worship have either some other meaning of perfection in their mind which is different from ours or they .have not understood the meaning of worship

In this connection, we summaries below what the great scholar Allamah Tabatabai (r.a.) -:has written in his commentary Al Meezaan

All that is in this world moves toward perfection. Among this the perfection of man takes place in the heart midst of the society and hence he is born social. The society assures man's perfection if it has organised rules and regulations and if people discipline their affair in the light of those rules which must command their respect, and if people refrain from tug of war and if their respective responsibilities and rights are well defined and, in other words, if the human society becomes pious and competent so that people may be able to reach their final goal. If the society becomes corrupt people lag behind in their journey toward perfection. These rules and regulations will be effective and impressive if .they are obtained from the divine source of the heavenly revelation

We should also know that the worship-related rules form a part of the programme for individual and social perfection of man. Thus it becomes clear that so long as the human society remains strong the divine duties too will remain forceful and that ignoring of responsibilities results in ignoring of rules which results in the spread of corruption in .society

p: ۲۴۸

It is also worth noticing that good deeds and Godworship is the fountainhead of graceful human virtues. When good deeds are done to a sufficient extent it makes the spirit stronger and again that increased ability of the soul increases good deeds and extended .Godworship

This makes it clear that the words of those are meaningless who say that the aim of duty is to make man perfect and hence when man reaches perfection the need of duty and responsibility too ends. This I nothing but deception because as soon as man discards duties the society turns towards anarchy and corruption. How then in such a society, can a perfect man live and if he despite having graceful virtues, gives up worship it becomes (contradictory! Just think. (۶۹۱

Verses

Verses

(And your Lord has commanded that you shall not serve any but Him... (۶۹۲ -۱

(And I have not created the jinn and the men except that they should serve Me. (۶۹۳ -۲

And you Lord says: Call upon Me, I will answer you; surely those who are too proud for -۳ (My service shall soon enter Hell abased. (۶۹۴

And whoever disdains His service and is proud, He will gather them all together to -۴ (Himself. (۶۹۵

Say: I am only commanded that I should serve Allah and not associate anything with -۵ (Him. (۶۹۶

Narrations

It is recorded from Imam Sadiq (a.s.) that Allah Almighty said: O My righteous slaves! -۱ (Enjoy the bounty of My worship in this world. You will get its reward in the Hereafter. (۶۹۷

Hazrat Sadiq (a.s.) quotes the Holy Prophet (s.a.w.s.): The best of men is he who - ۲ admires worship, then embraces it and then loves it from the depths of his heart and enacts it through his limbs and reserves himself for it God-worship. Such a person cares (not whether his life is hard or easy. (۶۹۸

:Imam Sadiq (a.s.) said: Worshippers are of three categories -۳

,a- Those who worship Allah due to His fear and this is the worship of slaves

b- Those who worship to get reward from Him and this is the service of the servants and

c- Those who worship Allah because of their heartfelt love of Him and this is the service of (the free and this last is the worship of the best and it is the most precious worship. (۶۹۹

It is recorded from Imam Ali (a.s.): My Lord! I did not worship you for fear of Hell nor for -۴ a desire of Paradise. Rather I found you worthy of worship So I worshipped you. (۷۰۰) This subject is also there is the Dua-e-Kumail: So, pardon me O Worthy of Worship and O My Lord and My Master Suppose I bear your chastisement, but how will I be able to bear my ?distance from you

The Holy Prophet (s.a.w.s.) has said: Worship Allah in such a manner as you see Him - ۵ (and if you do not see Him, He sees you. (۷۰۱

Below this hadith, Imam Khomeini (r.a.) writes: This hadith points to engrossment of heart and mind in God twice, one in the Lord Almighty's inherent lustre or Him Holy Names and secondly in His lustrous actions. Once the worshipper sees himself in the presence of the Lord Almighty and, of course, at that time, he takes full care of the discipline and .orderliness in this respect about addressing the Lord, quite naturally

p: ۲۵۰

Peace and tranquillity under the shade of worship

The clamour of the material world has spread so much that its lustre has invited the attraction of everybody who is careless about God. It has deviated men both physically and mentally and turned them into its slaves. As a result of forgetting God, and of excessive attention to matter, makes man's heart gradually black and unclean. It makes his spiritual like hard and dark. In this condition man becomes motiveless and a felling which is futile turns his entire life foolishly futile. In such circumstances the only thing that can provide peace and relieve man from worries, fears and enhances his attention toward Allah and for an intimate talk with Him through heart. When this talk worship takes place in isolation and away from public attention it gives more joy to man. As the :Holy Quran says about the midnight prayer

And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe (your Lord will raise you to a position of great glory. (۷۰۲

Also in the beginning of Islam the Holy Prophet (s.a.w.s.) nourished the souls of Muslims who action as per the said schedule involving spirit and raised their personalities to such a high position that as if they were no more the earlier fellows. In other words, he created new men in a new form with a new essence who became unwavering, courageous, ...faithful, pious and honest and

And perhaps, the glorious position mentioned in the above quoted verse is perhaps, in the same meaning s described above, though some narrations say it means shaft or intercession. Also it is quite like that Muqaame Mehmood the glorious position in extreme nearness the Allah as has been said by the Holy Prophet (s.a.w.s.) in a hadith that: I have a status in relation to God which neither the nearest angel nor any Prophet can ever (endure. (۷۰۳

Worship raises man to a position wherein his hands and eyes and tongue become divine. In a hadith related from Imam Baqir (a.s.) it is mentioned: The Lord Almighty has said: None of My slaves ever nears Me so much that I love him but though deeds I have made obligatory for him and surely my slave comes so near to Me through voluntary good deeds that I befriend him and when I this happens I become an ear for him by which he hears and an eye by which he sees and a tongue by which he talks and a hand by which he attacks and when he calls Me, I answer and if he request from Me, I grant. (٧٠۴)

Under the effect of worship and prayer man gets such a rise that, as said in the Holy Quran: Only they believe in Our communications who, when they are reminded of them, fall down making obeisance and celebrate the praise of their Lord, and they are not proud. Their sides draw away from their beds, they call upon their Lord in fear and in hope, and they spend benevolently out of what We have given them. So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did. Is he then who is a believer like him who is a transgressor? They are not equal. As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did. (٧٠۵)

p: ٢۵٢

Some Points Regarding Worship

Worship is not limited to chantings and recitations but obeying all the orders of Allah revealed to His Messenger, be they compulsory or non-obligatory, is considered worship. Rather, according to some of the narrations, the most worshipping and the best .worshippers and those who perform their duties which are obligatory

Ali bin Husain (a.s.) said: The greatest worshipper is he who carries out his obligations. ((۷۰۶

Also it is recorded from the Holy Prophet (s.a.w.s.) Do whatever Allah has made obligatory (for you so that you may be among the most pious. (۷۰۷

Imam Sajjad (a.s.) says in this connection: Whoever carries out the obligatory deeds is the (best among people. (۷۰۸

Hence, on the basis of this, we should not cheat ourselves and should not give up what has been made obligatory for us like jihad, ordering the good and stopping the evil... and should not keep ourselves busy in merely some sorts of recitations and chantings and prayers. We must realise that the fundamental base religion is based on fulfilment of duties obligations and on refraining from the impermissible. Performing voluntary good deeds and giving up the undesirable things is like beautifying religion. Beautification can .be carried out when the foundation is sound

Man must not do anything which may make him tired of worship. Rather he must adopt the middle path so that he may continue to worship with ease and with happiness. It is reported that the Holy Prophet (s.a.w.s.) has said: Truly this religion is both sound and dignified. So enter it in a gentle manner and do not impose Gods worship with aversion so that it may not be like over burdened rider who is unable either to travel or to ride his (horse stops in the way due to over speed in riding. (۷۰۹

p: ۲۵۳

It has also been reported from Imam Sadiq (a.s.): Do not consider worship or prayer (distasteful and forcible. (٧١٠

It is often observed that clean hearted youths of our society with profound love for Allah give up all the tasteful things of their lives and turn toward centres of worship or toward social service but with scant attention to the revolutionary spirit. But due to absence of correct programme and as a result of not having followed the orders of the sinless Imams (a.s.) develop such a delusion in themselves that they show a sort of non-commitment to .the Islamic issues

Let us try to have endurance and continuity in our worship. It should not be that we worship once so much as to become tired. It is recorded from Ali bin Husain (a.s.): I like a (deed that continues even if it is little. (٧١١

Also Imam Baqir (a.s.) has said: Nothing is more dearer to Allah than a continuous good (deed. (٧١٢

Man must take care to ensure that while worshipping he does not develop self-conceit This matter has been discussed at page_____ of this books volume one because no matter how much he prays or worships he is unable to do enough regarding even a single .divine bounty

Hazrat Moosa bin Ja'far (a.s.) is reported to have said this to some of his sons: O my child! Remember that you should make effort and endeavour but not to kill yourself for a shortcoming in prayer or worship because then it is no proper worship as it should be. ((٧١٣

When man intends to do a good deed he must make haste in doing it. In this connection (Quran says: And hasten to forgiveness from your Lord. (٧١٤

It also says: And everyone has a direction to which he should turn, therefore hasten to do (good works. (٧١٥

And it is recorded from Imam Sadiq (a.s.) that his father said, When you intend to do a good deed make haste to perform it as you do not knew what would happen thereafter, (that is incidents may hinder it. (٧١۶

Also the Holy Prophet (s.a.w.s.) has said: Truly Allah likes a good deed which is done (hastily. (٧١٧

We must know that the condition for the acceptance of all good deeds is faith and Wilayat. Hence the Holy Quran says: Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write It down for (him. (٧١٨

And so also: And whoever desires the hereafter and strives for it as he ought to strive and (he is a believer; as for these, their striving shall surely be accepted. (٧١٩

There are many narrations stating that a man's efforts without Wilayat have no value. (For example you can refer to the book p. ١١, volume: ١. (٧٢٠

Notes

Tafseer-e-Namoonah, Vol: ١١, p. ١۴۵, from p. ٢١٠, of Vol. ١٢ of Al Meezan .۶٩١

Surah Bani Israel: ٢٣ .۶٩٢

Surah Zaariyaat: ۵۶ .۶٩٣

Surah Momin: ۶٠ .۶٩۴

p: ٢۵۵

Surah Nisa: ۱۷۲ .۶۹۵

Surah Rad: ۳۶ .۶۹۶

Al Kafi ۲: ۸۳ .۶۹۷

.Ibid .۶۹۸

Ibid: ۸۴ .۶۹۹

Jami al-Sadat ۳: ۱۱۵ .۷۰۰

Sirrus Salaat p. ۵۰ .۷۰۱

Surah Bani Israel: ۷۹ .۷۰۲

Asraarus Salaat p. ۱۲۰ .۷۰۳

Wasaelush Shia ۳: ۵۳ .۷۰۴

Surah Sajdah: ۱۵ – ۱۹ .۷۰۵

Al Kafi ۲: ۸۴ .۷۰۶

Mishkaatul Anwaar p. ۱۱۲ .۷۰۷

.Ibid .۷۰۸

Al Kafi ۲: ۸۶ .۷۰۹

.Ibid .۷۱۰

Wasaelush Shia ۱: ۷۰ .۷۱۱

.Ibid .۷۱۲

Wasaelush Shia ۱: ۷۱ .۷۱۳

Surah Aale Imran: ۱۳۲ .۷۱۴

Surah Baqarah:۱۴۸ .۷۱۵

Wasaelush Shia .۷۱۶

.Ibid .۷۱۷

Surah Anbiya: ۹۴ .۷۱۸

Surah Bani Israel: ۱۹ .۷۱۹

Wasaelush Shia .۷۲۰

Lesson: ۴۵

The Importance of Thinking

One of the principles of the Holy Quran is an invitation for thinking and pondering: pondering over the creation of God so as to follow the secrets of its creation, thinking about our conditions and deeds for doing our duty, contemplating in the history and life of earlier people so as to understand the Divine laws and commandments for the socials life .of mankind

In other words, in the schedule of Islam, so that the nature and intelligence of man may awake, an emphatic order has been given for thinking and contemplating. Islam has given much importance to this. Here we suffice to quote some verses and some :narrations

Verses

Do they not reflect within themselves: Allah did not create the heavens and the earth -۱ and what is between them two but with truth, and for an appointed term? And most (surely most of the people are unbelievers of the meeting of their Lord. (۷۲۱

p: ۲۵۶

Most surely in the creation of the heavens and the earth and the alternation of the – ۲ night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou has not created this in vain! Glory be to Thee; save us then from (the chastisement of the fire. (۷۲۲

Traditions

Imam Sadiq (a.s.) said: Worship is pondering constantly about the Lord Almighty Allah – ۱ (and His Power. (۷۲۳

Muammar says he heard from Imam Reza (a.s.): It is no worship to indulge more and – ۲ (more in praying and fasting Rather it is ponder over Almighty Allah's command. (۷۲۴

Imam Sadiq (a.s.) has said: Most of the worship of Abu Zar was contemplating and – ۳ (taking admonition there from. (۷۲۵

Again Imam Sadiq (a.s.) says: One hour's contemplation is better than worship of one – ۴ (year. Intelligent people are aware of this. (۷۲۶

Some points regarding reason

The subject of reasoning is one of those subjects which have been mooted about the creation of this universe and the creation of man as we have seen in the above quoted ayats . This thing is pointed out in the following verse also: Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all kinds of animals, and the changing of the winds and the clouds made subservient between the .heaven and the earth, there are signs for a people who understand

p: ۲۵۷

The Lord of the Universe has, in this verse, invited attention to some issues

The creation of the skies and the earth. Only in the galaxy which is a part of our solar system and which is considered to be one of the thousand of the galaxies in the outer space there are millions of bright suns and bright stars. Moreover, according to calculations of space experts, in between them there are millions of inhabitative planets .with milliards of living things therein

.A-Outcome of the day and the night with a distinct regularity

B-Regular winds that blow over the surface of oceans perennially thereby making ships .move

.C-Order has been given to think over the life-giving and the blessed drops of rain

.D-Reminds the reader of the winds that blow on earth besides oceans

E-The Quran orders us to ponder over the folded clouds over our head that move constantly and keep hanging against the law of gravity millions of tons of pure water and .move in every direction

.Thinking about the Hereafter life after death

Someone asked Imam Sadiq (a.s.) what is the reality behind saying that one hour of thought is better than one your of worship? He replied: So that man may look at his ruined (houses and the abodes they have lost and take admonition from their end. (٧٢٨

Man must also think about the powerful men who had oppressed people for a long time .and take lesson from their fateful end

Indeed there have been examples before you; therefore travel in the earth and see what (was the end of the rejecters. (٧٢٩

p: ٢٥٨

And also says the Holy Quran: So those are their houses fallen down because they were (unjust, most surely there is a sign in this for a people who know. (۷۳۰

Notes

Surah Rum: ۸ .۷۲۱

Surah Aale Imran: ۱۹۰ – ۹۱ .۷۲۲

Al Kafi ۲: ۵۵ .۷۲۳

.Ibid .۷۲۴

Behaarul Anwaar Vol: ۷۱, p. ۳۲۳ .۷۲۵

Ibid p. ۳۲۷ .۷۲۶

Surah Baqarah: ۱۶۴ .۷۲۷

Al Kafi ۲: ۵۴ .۷۲۸

Surah Aale Imran: ۱۳۷ .۷۲۹

Surah Naml: ۵۲ .۷۳۰

Lesson: ۴۶

Love and eagerness for Allah

Hubb the root of Muhabbat means inclination toward a thing and being interested therein. Hubb is a branch of knowledge and familiarity. Familiarity or knowledge or acquaintance is gained sometimes through apparent senses and sometimes through the internal sight .of the heart. The latter recognition is more impressive than the former

Love for Allah means lifting up of the veil from the heart in such a way that whatever one looks at one finds therein the beauty of God. Rather he sees, through the inner eye, .beyond the material or physical world

Signs of love of Allah

A- The Holy Quran says: Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. (۷۳۱) In the verse following, the .Prophet (s.a.w.s.) is mentioned as a sign of love for Allah

B- O you who believe! Whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is (Ample-giving, Knowing. (۷۳۲

p: ۲۵۹

:The above ayat describes some of the virtues of the lovers of God as given below

A: Lowly and kind before the Faithful and hard, though and mighty against the enemies .and the oppressors

.B: Jihad in the way of Allah is permanently in their schedule

C: They never care for anyone's objection or opposition while carrying out the orders of .Allah

Narrations

Imam Sadiq (a.s.) is recorded to have said: One who sins does not love Allah. Then he .۱ recited the couplet: You disobey the Lord while making a show of love for Him? By your life! This is a strange thing! Were you true in loving Him you would have certainly obeyed (Him because one follows whom one loves. (۷۳۳

Amirul Mo-mineen (a.s.) said: One who likes to know his position in the sight of God .۲ should check what is the position of the Lord in his sight? So, verily, Allah loves the one who gives preference to the Hereafter over this world. And Allah has no position in the (eyes of the one who gives preference to the world over the Hereafter. (۷۳۴

Husain bin Saif says he heard Imam Sadiq (a.s.) saying: Man's faith in Allah does not .۳ become pure until God becomes dearer to him than his life, his father, his mother, his (children, his wife, his wealth and all people. (۷۳۵

Imam Sadiq (a.s.) said: It was a part of revelation of Prophet Moosa (a.s.) O son of .۴ Imran! He told a lie who thinks that he loves Me and goes to sleep at night. Does he not know that every friend likes to retire with his friend? O son of Imran! I am aware of My friends. They become different at night, as if they have been uprooted from their place. Requital almost comes before their eyes. Then they address Me as if they see Me and they talk to Me from the near. O son of Imran! Seek from Me lowliness of your heart and of your body and of tears from your eyes in the darkness of night and call me. They really (you will find He near you, answering. (۷۳۶

p: ۲۶۰

How To earn love of Allah

.A: Through the knowledge of finding out the eternal and everlasting Might of Allah

.B: Cleansing the soul of worldly material attachments

.C: Paying attention to the Holy favours of Almighty Allah

It should be remembered that the heart is like a vessel. If there is air in it water cannot remain therein. This fact is explained in narrations like this: God has not given two hearts (to a man. (۷۳۷

So long as our heart is attached to the worldly affairs there is no room for Almighty Lord. In the words of Imam Sadiq (a.s.): The human heart is the abode of the Lord. So do not let (it to any other than God. (۷۳۸

In conclusion, If in the course of life, when we have to adopt either God or the world, we give preference or priority to the world, then we should know that we do not love Allah. Not only this we become the subject mater of the verse: Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings (about His command: and Allah does not guide the transgressing people. (۷۳۹

D: Paying attention to the lives and manners of the Holy Imams (a.s.) and great men of religion. Since half of the worship of the innocent Imams (a.s.) was in the form of night prayers and this their talk with the Lord used to be in solitude and as, fortunately, these prayers have till today lasted for us, which we recite as supplications, we give here some :of their phrases as a gift

p: ۲۶۱

Some Supplications of Imams

In the famous and popular Dua-e-Kumail we read: Then suppose, My Allah, my Master, my Protector and my Lord, that I am able to endure Your chastisement, how can I endure ?separation from You

Imam Husain (a.s.) appeals in his Dua-e-Arafa: My Lord! It is you Whose kindness removed the kindness of all others from the heart of Your friends in such a way that they .do not love anyone except You and seek shelter in none but You

And also says: O you High! Who made the mouths of Your friends the sweetness of Your .love till they cling to Your Court

Imam Sajjad (a.s.), in his Munaajaat-e-Inkiliya, cries: By Thy Honour! And by Thy esteem! I love you so much that the sweetness of Your love is retained on my heart and I have habituated myself with its tidings. I consider it far from Your justice that You will close the .door of Your mercy for one who considers himself Your friend

In another supplication he says: My Lord! Make me one of those in whose hearts the tree of your love has born fruits and the fire of Your friendship is raging in the centres of their .souls

And at another place: My Lord! Make me one of the those who won Your nearness and selected your friendship and whom You made the admirers of Your vision and whom You made contented at Your decisions and to whom You gifted Your mercy and gave them .Your pleasure and whom You prevented from being away from You

p: ۲۶۲

The late Faiz, in Haqaiq, discussing love, quotes Amirul Mo-mineen (a.s.) that Almighty Allah has a distinct drink. When His friends taste it they become ecstatic and when they become intoxicated they become joyful and when they rejoice they become clean of swooning and clattering and when they become clean they melt and when they melt they become pure and when they become pure they become desirous and when they desire they find Allah and when they find Allah they join Him and when they join Him they find no distance between them and their beloved as we read in the supplication of mid-Shabaan: At the end of this discussion we should remember that among the ranks of love for Almighty Allah is the love for His religion and His Holy Prophet (s.a.w.s.) and the sinless Imams (a.s.). In a number of traditions it is said clearly that religion is nothing but love. Thereafter this verse is quoted: Say: If you love Allah, then follow me, Allah will love you. ((٧۴١

The Desired Conclusion

What is desired through these traditions is that the spirit of the reality of religion is the same faith and love for Allah. That love and admiration which enlightens the entire being of man and affects each and every limb of his body. Its apparent lustre is obedience to the commands of Allah. In other words, it is the natural effect of love that attracts man towards the beloved and His pleasure. Of course, it is possible that, in cases of weak love, the radiance does not go beyond the heart. Truly such love does not deserve to be called love. A cardinal love positively joins the lover with the beloved and makes him endeavour .in a fruitful manner

p: ٢۶٣

The proof of this claim is clear, because, the love and liking of a person for something is surely because of the fact that he has found perfection and excellence in the latter. Man never lives and admires a thing which is mightless. Thus the love of man for God is because He is the fountainhead of all kinds of excellence and perfection. Doubtlessly all the schedules and programmes of such a Being are also perfect. In such circumstances how is it possible that one who loves perfection lags behind in fulfilling Divine orders. If he so lags behind, it shows that he lacks the knowledge of love and admiration. In this matter :we also find several narrations

One who dies when he is the friend of the progeny of the Holy Prophet (s.a.w.s.) leaves this world like a martyr and the one who dies while being the friend of the progeny of the Holy Prophet (s.a.w.s.) is pardoned, and know that one who dies with the friendship of the Aale Muhammad (s.a.w.s.) at his heart dies the death of a Mo-min Faithful and he also has (left this world with the ultimate degree of faith. (۷۴۲

:Hence the Imams (a.s.) also have addressed their friends in this way

Imam Baqir (a.s.) said: O Shias of the progeny of Muhammad! There is no kinship between us and God and we have no plea over God and nearness to God is not gained except by following the divine commandments. Our friendship will benefit only those who obey (Allah. One who does not obey god will not get any benefit from our friendship. (۷۴۳

p: ۲۶۴

Now that here ends the description of some virtues, which enable man to reach .excellence our next discussion, will be regarding mean vices

Notes

Surah Aale Imran: ۳۰ .۷۳۱

Surah Maidah: ۵۴ .۷۳۲

Behaarul Anwaar .۷۳۳

.Ibid .۷۳۴

.Ibid .۷۳۵

.Ibid .۷۳۶

Akhlaaqe Bashar .۷۳۷

Behaarul Anwaar .۷۳۸

Surah Taubah: ۲۴ .۷۳۹

Mafaateeh al-Jinaan .۷۴۰

Surah Aale Imran: ۳۰ .۷۴۱

Safeenah: ۱: ۲۰۳ .۷۴۲

Behaarul Anwaar ۶۸: ۷۸ .۷۴۳

Lesson: ۴۷

Anger

The state of anger is one of the most dangerous states that overtake man and if he is unable to control himself in this condition he is likely to become almost a lunatic whereby he fails to check himself. Consequently he commits such serious deeds that can put him to a life long shamefulness and restlessness. Islamic traditions have censured this state of :mind. We suffice here with the following few

Some Narrations about Anger

۱. Imam Sadiq (a.s.) said: Anger destroys the heart of a wise man. (۷۴۴)

۲. And he also said: One who is unable to control his anger also fails to maintain his wisdom. (۷۴۵)

۳. He is a so reported to have said: Anger is the key of every evil. (۷۴۶)

۴. Amirul Mo-mineen (a.s.) is reported to have said: Furious behaviour is a kind of madness because a furious man feels ashamed and if he does not become ashamed it shows that his madness has become deep rooted. (۷۴۷)

۵. Imam Baqir (a.s.) said: Verily an angry man does not become pleased until he enters fire. (۷۴۸)

p: ۲۶۵

That is, he does indecent works in a fit of anger. Sometimes he commits murder or puts .false allegation on a faithful man thereby inviting Gods anger

Perhaps that is why the Holy Prophet (s.a.w.s.) has said: Anger spoils faith just as vinegar (spoils honey. (٧۴٩

It is likely that here the reader may be inclined to ask if anger is so much condemned in the philosophy of Islam then why at all God Almighty has created such an instinct in man's ?nature

In reply it must be said that anger in itself, like all other natural instincts in their selves, like passion, desire, self-respect ... is not only not condemned in Islam but is also considered desirable in some situations. But what has been censured in Islam is inability to control instincts one of which is also anger. So also the taking of undue benefit from .conditions like being angry, for the sake of worldly affairs material things

Scholars' Categories of Anger

Scholars of the science of morals also have expressed their view about anger. They have :divided anger in three categories

.A: Tafreet in anger meaning the hearts being totally empty of the instinct of anger

B: Ifraat in anger, meaning the instinct of anger is so intense it may deprive man of .intelligence and religion

C: Etedall in anger means moderation wherein man is able to benefit from this power in appropriate situations when it becomes essential to become angry. So also he is able to control his anger when it is inappropriate to be angry. This is a desirable state concerning which Allah says to His Prophet (s.a.w.s.): O Prophet! strive hard against the unbelievers (and the hypocrites and be unyielding to them. (٧۵٠

p: ٢۶۶

.And doubtlessly, harshness and unyieldingness are the signs of the faculty of anger

In another verse He says: and let not pity for them detain you in the matter of obedience (to Allah, if you believe in Allah and the last day. (۷۵۱

Further regarding the attribute of the Holy Prophet (s.a.w.s.) says: Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, (compassionate among themselves... (۷۵۲

And it is recorded from the Amirul Mo-mineen (a.s.): The Holy Prophet (s.a.w.s.) did not ever become angry for this world, and whenever he became angry for the sake of truth, he never recognised anyone and never slackened his anger until he helped him who was (truthful. (۷۵۳

The Holy Prophet (s.a.w.s.) has also said: My best follower is the one who is furious for the (sake of religion. (۷۵۴

Summary

The reality of anger, the faculty that God has created in man's nature is very praiseworthy. But man must control himself so as not to get out of what is truth. Amr bin Aas asked the Holy Prophet (s.a.w.s.): Should we note down whatever you says while you are calm and also when you are in anger? The Holy Prophet (s.a.w.s.) replied: Do write. By the one who made me His Apostle nothing comes out of my mouth except what is true. ((۷۵۵

In other words, God Almighty has created in man what is needed for his development and perfection. But being benefited from it depends on the training that must be under the supervision of the divine guides. Otherwise man grows like grass, plunges into the sea of passions and desires thereby losing his precious faculties. Negative attitude grows in him. Therefore, if the above-mentioned condition is fulfilled he developed the positive aspects mentioned in the Holy Quran. The Quran says: Surely man is created of a hasty temperament; being greatly grieved when evil afflicts him, and niggardly when good (befalls him, except those who pray. (۷۵۶

Remedy

Whatever sin is committed by us gets committed by us is either because we do not know its evil or we are yet unable to build our character. What can be done in order prevent this :disease is as described below

:A

Hadiths or narrations or traditions regarding the evil of anger should be studied .attentively to become aware of its dangerous consequences

:B

We must also study the traditions regarding patience and forbearance and keeping :control over anger and think deeply about its results for example

۱. Holy Prophet (s.a.w.s.) has said: God has never loved an ignorant person and never (humiliated a patient person. (۷۵۷

۲. Imam Baqir (a.s.) said: Whoever, despite being able to act with anger controls himself, God fills his heart with peace and faith. It can be gathered from this hadith that suppressing anger is extraordinarily effective in making man spiritually perfect and .strong at heart

۳. Imam Sadiq (a.s.) said: There is no slave of God was controls his anger and God does not increase his honour in this world as well as in the Hereafter. In fact Allah has said: Successful are those who suppress their anger and forgive people and God befriends the .good-doers. God gives this reward to them for suppression of anger. He loves them

:C

One should keep in mind the result of anger and that, sometimes, it is likely to end in .enmities and quarrels and troubles thereby spoiling man's personality

p: ۲۶۸

:D

It must also be remembered that if man is unable to control his anger, he must subsequently make excuse and will have to be ashamed of his deed and condemn .himself

Imam Baqir (a.s.) says: Feeling ashamed due to pardon is better and easier than the (feeling of shame over chastisement and punishment. (۷۵۸

That is to say, if you have forgiven a man who had oppressed you and thereafter you realised that it was not proper as that person did not get cautioned and so you felt ashamed. This feeling of shame is better and easier than in the case when you punish the oppressor and thereafter realise that it would have been better to forgive him. Hence some scholars have said: Keep away from anger, because surely your anger makes you (dishonoured by requiring you to make excuse. (۷۵۹

The narration reaching us through the Holy progeny of the Holy Prophet (s.a.w.s.) give us other rules also for suppressing anger. For example, when angry, man should sit down if .he was standing or shed water on his face or try not to speak

In summary, we should, in all conditions, especially in the state of anger and excitement, seek Allah's shelter and pray to Him that by way of the blessings of His pure friends, He .protects us from the evil of our own soul

Notes

Al Kafi .۷۴۴

.Ibid .۷۴۵

.Ibid .۷۴۶

Nahjul Balagha Saying No. ۲۵۵ .۷۴۷

Behaarul Anwaar .۷۴۸

Al Kafi .۷۴۹

Surah Taubah: ۷۳ .۷۵۰

p: ۲۶۹

Surah Nur: ۲ .۷۵۱

Surah Fath: ۲۹ .۷۵۲

Muhajjatul Baizaa .۷۲۳

.Ibid .۷۲۴

.Ibid .۷۲۵

Surah Maarij: ۱۹-۲۲ .۷۲۶

Al Kafi .۷۲۷

Al Kafi .۷۲۸

Muhajjatul Baizaa .۷۵۹

Lesson: ۴۸

The hardening of heart

The people in a society can be divided into two kind one group is moderate who except the truth and the another of those whose hearts are full of hardness and Harshness. In :this matter the Holy Quran says

What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord like the hard-hearted? Nay, woe to those whose hearts are hard against the (remembrance of Allah; those are in clear error. (۷۶۰

Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to (them, so their hearts hardened, and most of them are transgressors. (۷۶۱

But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few...

((۷۶۲

?Does God become the cause of someone being hard-hearted

The answer is certainly in the negative because, in many cases, it is due to their wrong deeds that people deprive themselves of the mercy and guidance of God. In fact, their misdeeds become a fountainhead of mental deviation and demoralisation which renders them unable to save themselves from their ill effects and they are never inclined to :accept the truth as the Holy Quran explains

p: ۲۷۰

And We reveal of the Quran that which is a healing and a mercy to the believers, and it (adds only to the perdition of the unjust. (٧۶٣

This is because the unjust oppressors who usually oppress their own selves adopt a wrong meaning effect from the Holy Quran, that is, as a result of their denial, unbelief, oppression and hypocrisy the essence of their being turns into a totally different being and hence they get up to fight with the light of the truth where ever they find it. This fight with truth adds to the dirt and uncleanness of their hearts and strengthens their .inclination toward rebellion

However, the reason why Allah says that He caused the aforesaid misguidance or hard-heartedness or some other evils is that the effect of every cause is as per the Divine wish. This does not negate the freedom and choice of action granted to man because the concerned cause has been provided by man himself. They see what is bound to be seen in .a valley wherein they desired to walk

Signs of Hard-heartedness

In a hadith mentioning Almighty's Allah's revelation to Moosa (a.s.) we see: O Moosa ! Do not lengthen they ambitions in this world that may harden your heart. The one whose (heart hardens gets away from Me. (٧۶۴

And this hard-heartedness resulting from lengthy ambitions and consequent sins becomes even harder than stone as mentioned in the Holy Quran: Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which (fall down for fear of Allah, and Allah is not at all heedless of what you do. (٧۶۵

p: ٢٧١

This verse was sent down by God about Bani Israel's hard-heartedness. They had observed all the miracles from Moosa (a.s.). Their hearts were so stony that no admonition affected their hearts!

Notes

Surah Zumar: ٢٢ .٧۶٠

Surah Hadeed: ١۶ .٧۶١

Surah Hadeed: ١۶ .٧۶٢

Surah Bani Israel: ٨٢ .٧۶٣

Surah Bani Israel: ٨٢ .٧۶۴

Surah Baqarah: ٧۴ .٧۶۵

Lesson: ۴٩

The Ugliness of Ignorance, Doubt and Confusion

In the Shariat of Islam it has been ordained that it is the duty of the Islamic society to be either a learning one or a teaching group of people. Ignorance should never take over an Islamic society. The ignorant and ignorance have been severely censured in Islam.

In the beginning we must know that the teachers of morals have divided ignorance in two categories:

١- Simple or common ignorance

٢- Compound ignorance.

Common ignorance means man's remaining without knowledge. Though this sort of ignorance is not as bad as the compound jahl, the continuance of simple ignorance also results in dangers. The late Naraqi writes in Jami al-Sadat: This ignorance can be removed in three ways:

A: It should be known that an ignorant man is no man at all, because the superiority of

man over all other creation is only due to his knowledge. If he has no knowledge, then ?how is he superior to animals

B: One should pay attention to what has been said about ignorance in the Shariat of :Islam. The Holy Prophet (s.a.w.s.) is reported to have said

p: ٢٧٢

There are six groups who will enter hell due to six things even before accounting in the Hereafter and among them are the residents of deserts and villages who will go to hell (because of their being ignorant. (٧۶۶

C: Quranic verses and the words of the Holy Prophet (s.a.w.s.) and Imams (a.s.) should be .studied and acted upon

What is meant by compound ignorance is that, despite having no knowledge a man considers himself to be knowledgeable. In other words, he does not know and yet thinks that he knows and is wise. And this kind of ignorance is ailment which is difficult to cure. It is narrated that the Prophet Isa (a.s.) is reported to have said that: Though I cure the illnesses like Akmah and leprosy and blindness I am unable to remedy a fool, because if he believes in falsity, it is very difficult to remove that false belief and to replace it by a :true one. This couplet is also very famous

The one who does not know and yet does not know that he does not know remains in his .compound ignorance forever

Yet, if, even despite this, one prepares himself for getting the knowledge truth, eve if he .had understood it wrongly, he is likely to learn the truth sooner

Doubt and confusion

Doubt and confusion means being unable to extract truth and to reject the untruth and these defects too are considered dangerous for man. But the initial doubt, in the opinion of Martyr Mutahhari (r.a.), is not only not undesirable but is also desirable because it is a means of finding the fact. What has been censured is to continue in doubt, not the doubt .itself

p: ٢٧٣

Verses

He it is Who created you from clay, then He decreed a term; and there is a term named .۱ (with Him; still you doubt. (۷۶۷

And among men is he who serves Allah standing on the verge, so that if good befalls .۲ him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this (world as well as the hereafter; that is a manifest loss. (۷۶۸

The believers are only those who believe in Allah and His Apostle then they doubt not .۳ and struggle hard with their wealth and their lives in the way of Allah; they are the truthful (ones. (۷۶۹

Traditions

The Holy Prophet (s.a.w.s.) has reportedly said: The best deed in the sight of God is Faith .۱ (in which there is no doubt. (۷۷۰

Amirul Mo-mineen (a.s.) has said: Really those who are in doubt and sin are in hell these .۲ (two are not from us and they do not come toward us. (۷۷۱

Hazrat Sadiq (a.s.), while explaining the verse In this way the Lord Almighty puts .۳ (impurity on these who do not believe says here impurity means doubtfulness. (۷۷۲

From these verses we conclude that doubtfulness is very condemnable and it is not compatible with Faith is God and in the Hereafter. Of course, doubt is different from Vaswasaa (enticement) which sometimes is created by satan in the heart of man. So we read in a narration; Someone asked Imam Moosa bin Ja'far (a.s.): and in another instance said: A man asked the Imam: I feel big enticements in my heart. The Imam replied: Say: .laa ilaaha illallah or laa hula walaa quwwata illa billah

p: ۲۷۴

Notes

Jami al-Sadat .٧۶۶

Surah Anaam: ٢ .٧۶٧

Surah Hajj: ١١ .٧۶٨

Surah Hujarat: ١۵ .٧۶٩

Behaarul Anwaar .٧٧٠

.Ibid .٧٧١

.Ibid .٧٧٢

Lesson: ۵٠

Remedy for removing doubtfulness and ignorance

The way of removing this dangerous disease is the tearing apart the veils of ignorance and doubts and implanting Faith and certainty in heart. That is why the scholars of Islam have said that certainty is the opposite of compound ignorance and confusion and doubt. For this reason certainty is considered the best of human virtues. In the Holy Quran also Yaqueen (Certainty) is mentioned as one of the virtues of the Muttaqueen Pious, .Mumineen Faithful and Muhsineen Benevolent

.Surah Baqarah: ٢, Surah Naml: ٣, Luqman: ۴

Verses

And we made of them Imams to guide by our command when they were patient, and .١ (they were certain of our communications. (٧٧٣

Nay! if you had known with a certain knowledge, You should most certainly have seen .٢ (the hell; Then you shall most certainly see it with the eye of certainty. (٧٧۴

Traditions

Washaa says, he heard from Hazrat Moosa bin Ja'far (a.s.): Eemaan is one stage higher .١

than Islam and Taw is one stage higher than it and Yaqueen is one stage higher than Taw .and among people nothing is less distributed than Yaqueen. It is scarce

۲ . Abdullah bin Sanaan says Imam Sadiq (a.s.) has said: One of the signs of the correctness of the certainty of a Muslim is that he does not make people happy and glad through Gods anger that is, he does not overlook Gods commandments for pleasing people and he does not rebuke people for what God did not give to him, because, sustenance is not obtained either by the jealousy of a jealous or on his man's asking. And if anyone of your runs away from his sustenance it follows him just as his death follow him. Then said: and catches hold of him. Then said: God has, due to His justice, kept ease and happiness in Yaqueen certainty of faith and sorrow and grief in doubt and discontent. ((۷۷۵

p: ۲۷۵

Hishaam bin Saalim quotes Imam Sadiq (a.s.): A small but continues virtuous act with .۳ (Yaqueen is dearer to God than a big deed which is without certainty. (۷۷۶

Imam (a.s.) heard the voice of a khaariji who was busy in midnight worship and .۴ recitation of the Holy Quran. He told him a sleep with faith is better than a prayer with (doubt. (۷۷۷

Signs of certainty

Imam Sadiq (a.s.) has said: one day the Holy Prophet (s.a.w.s.) offered the morning prayers with people. Then his eye fell on a youth who was dozing. His complexion was yellowish and body very thin. His eyes had gone deep in sockets. Addressing him the Holy Prophet (s.a.w.s.) said: O youth! How you passed your night? He replied: I passed my night in a way which provided me certainty the Holy Prophet (s.a.w.s.) became pleased with his reply and said: Verily every certainty has a reality. What is the reality of your certainty? He answered: O Prophet of Allah! It is the certainty that has made me gloomy. It has made me bear wake fullness during night and the hot sun during days. It has made me disinterested in whatever is there in this world. It has almost enabled me to observe the Throne of Allah as if I am standing in His Presence to account for my deeds that people have gathered all around; as if I am seeing the people of the paradise who are living happily and are reclining on their chairs talking pleasantly with one another and similarly, as if I can also see the people of the hell who are being chastised therein, crying and wailing and as if the nose of the leaping flames of the hell-fire is rigging in my ears. the Holy Prophet (s.a.w.s.) said: This youth is a slave of Allah whose heart is lit up with the light of Faith. Thereafter, the Holy Prophet (s.a.w.s.) himself said to that youth: continue in the state and condition wherein you are now. The youth appealed: O Prophet of Allah! Pray to Allah so that He may grant me martyrdom with your attendants. The Holy Prophet (s.a.w.s.) prayed for him and it so happened that after some time that youth, who was fighting a battle along with the Holy Prophet (s.a.w.s.) turned out to be the tenth martyr of .that Holy war

p: ۲۷۶

Naraqi's Category

:The late Naraqi has also described signs of certainty in this background

:A

Man does not pay attention to anything except Allah Who alone is his reliance in every matter for him. He believes that whatever God has destined for him will surely reach him. In this condition he reaches a state when everything becomes equal and same for him whether it is existence or non-existence, less or more, praise or condemnation, poverty or richness, health or illness, honour or disrespect... One day one of his companions told Imam Sadiq (a.s.): I give preference to illness over health and poverty over wealth. The .Imam (a.s.) replied: We are not like that. Rather we like all that God likes for us

:B

Man, in all situations, remains happy and pleased and submissive and meek and content before his Lord and continues to perform all of his duties with a pleasant mood because he possesses certainty, he knows his Lord well and is aware of His Greatness, Majesty and Power and also knows that He, the Omniscient knows all, sees all of his movements .and actions and inactions including whatever passes in is his heart

:C

One who has certainty is such that his prayers are answered. Rather sometimes his actions are miraculous. The more man's certainty the more his power grows so much so that at last he is able to rule over matter too in the material world. Once there was a discussion about the walk of Hazrat Isa (a.s.) on water when the Holy Prophet (s.a.w.s.) (said: Had his certainty grown further he would have flied in the air also. (۷۷۸

p: ۲۷۷

Stages or certainty

The wise scholars of Islam have described stages of certainty Yaqueen that are serially :as under

۱. Ilmul Yaqueen is the same solid and sound belief that confirms truth and which can be .obtained through arguments

۲. Ainul Yaqueen means looking at observing the celestial world through the inner eye of the heart. Amirul Mo-mineen (a.s.) refers to it when he says: I do not adore a god whom I (have not seen. (۷۷۹

۳. Haqqul Yaqueen which means whenever man sees anything in the world be observes the rays permeating therefrom in such a manner that the relation between the aaquil .(wise) and the Maaqool (rational) continues perpetually without break

۴. Nihayat Darja Haqqul Yaqueen extreme stage of certainty. This is a degree imagined by ahle sulook soofis where in the aarif gnostic considers himself lost in the radiance of God in such a manner that he no more believes in the stability of things. Imagination of such stages are, maybe, easy but it is obvious that it cannot be reached through arguments and evidences. But it needs many kinds of tiring exercises and endeavours for gaining which first of all man has to remove all lowly instincts from his heart and to fill the heart with the angel-like virtues until the heart becomes as bright as a mirror. Then the more .clean and bright it becomes the more it is able to attract Divine radiance

The Holy Prophet (s.a.w.s.) said: Had not the satans put doubts in man's heart he man (would have been able to observe the reality of the heaven and the earth. (۷۸۰

p: ۲۷۸

Necessary Stages to cross

For reaching the above-mentioned realities and in order to understand it, it is necessary :to cross some stages

.The soul of man must have ability .١

.The heart must become clean. All impurities must be removed .٢

.Man's mind must not be involved in worldly affairs .٣

When these stages are reached then he will be able to show tajalliyaat (manifestations) .and (Makaashifaat) illuminations

Kinds of Mokaashifaat

:First

Material physical and natural miracles. It includes information of the hidden which man ...obtains in the physical world like the science of nature, mathematics, astrology etc

:Second

Perceptions of the heart. These are observations which the Saalik (gnostic) and the Aarif (learned) obtain after crossing the material world and entering the world of Misaal likeness, just as personification of some of the meaning in similar shapes forms in the .states of wakefulness. For example, dreams and visions which man sees in his sleep

:Third

Revelations which agnostic gets after passing through the world of Misaal and entering the world of spirits and intelligence. They are called spiritual revelations. This condition is created through the power of spirit soul and its domination in the world. For example proficiency of mind, thoughts, travel on earth or in air or walking on fire, knowledge of future events, appropriation of soul health or illness and control over common thoughts ...etc

:Fourth

Revelations of the mysteries which are obtained by the gnostic in the world of pure heartedness and the spirit, after passing through soul and majesty like the unfolding of the secrets of the universe of existence and enlightenment on the total meaning and the knowledge of the Noble Names and Attributes of Almighty God.

p: ٢٧٩

:Fifth

These are revelations which a gnostic gets after perfection and after passing through the stages of selflessness, purity of soul and on reaching the stage of Tawheed-e-Mutlaq absolute monotheism and Baqaa-e-Billaah nearness to God. They are called Personal Revelations like the understanding of the reality of existence and its effects and the order of commandments on earth and the source of Divine decision and the Heavenly will and the fountain of religion and revelation and coverage of all the descending disasters and the quality of the certainty of the novelties and their relation with the Heavens and the ....unity and oneness and multiplicity and

From what has been said above it is understood that the spiritual revelations are obtained before entering the world of Godworship and monotheism and they are common for a mo-min and a mushrik and they never prove the perfection nor do they (negate non-perfection. (٧٨١

Notes

Surah Sajdah: ٢۴ .٧٧٣

Surah Takaasur: ۵-٧ .٧٧۴

Al Kafi .٧٧۵

Al Kafi .٧٧۶

Nahjul Balagha .٧٧٧

Jami al-Sadat .٧٧٨

Jami al-Sadat .٧٧٩

Jami al-Sadat .٧٨٠

Resaala-e-Sair o Sulook: Bahrul Uloom, p. ١۵٩ .٧٨١

Lesson: ۵١

Hatred and animosity

Hiqd (hatred) and Keeneh (animosity) are two sins of the soul which sprout from envy and anger. They have been censured in verses and narrations. Man, sometimes, cultivates hatred and animosity toward the Lord and sometimes toward His creation. Regarding the first kind the Holy Quran says: And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers. ((۷۸۲

p: ۲۸۰

And when Allah alone is mentioned, the hearts of those who do not believe in the (hereafter shrink, and when those besides Him are mentioned, lo! they are joyful. (۷۸۳

That is the reward of the enemies of Allah — the fire; for them therein shall be the house (of long abiding; a reward for their denying Our communications. (۷۸۴

Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut it off, then let him see if his struggle will take away that (at which he is enraged. (۷۸۵

And in the matter of Hiqd and Keenah for the servants of God, the author of Majmaul Bayan says: Doubtlessly, anyone who considers a faithful his enemy because of the latters faith and who desires to harm him is a Al Kafir But if he has animosity for him due (to something else then he is a Sinner. (۷۸۶

In this connection the Holy Quran says: And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! Surely Thou art (Kind, Merciful. (۷۸۷

Narrations in Connection with Hiqd and Keenah

(The Holy Prophet (s.a.w.s.) said: A believer is never hateful. (۷۸۸

Imam Sadiq (a.s.) is recorded to have said: A faithful's animosity or hatred is merely at the time of embroilment and when they get separated nothing remains in his heart but the (hatred and animosity of an unbeliever is permanent. (۷۸۹

p: ۲۸۱

Imam Sadiq (a.s.) has said: Keep away from animosity for others because enmity results in loneliness and in the exposition of man's defects. (٧٩٠)

Amirul Mo-mineen (a.s.) has said: Root out the evil from others heart by digging out the will from your own heart. That is, if you do not antagonise others will not antagonise you. ((٧٩١)

Islam has strongly recommended that if someone hurts you forgive him so that is this way animosity and hatred with be removed and difficulties coming in the way of the Islamic society will be rooted out and Muslims may be able to live peacefully and at ease with one another continuously. Of course it is necessary to remind that this recommendation is regarding the Muslims. Otherwise, in case of the disbelievers whose hearts are full of hatred and enmity for Muslims and who are always in await for a chance to hit the Muslims it is not practicable.

As the Holy Quran says: O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand. Lo! you are they who will love them while they do not love you, and you believe in the Book in the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts. If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do. (٧٩٢)

p: ٢٨٢

A warning to the faithful

Almighty Allah cautions the believers in this verse that they should recognise their enemies and should not tell them their secrets. but, alas, many believers in the Quran have neglected this Quranic warning and consequently are suffering all these calamities. Now what troubles the Muslims societies are now facing is only the result of neglecting the Divine commandments. Until the Muslim states and rulers do not come to their senses .and do not obey the Quranic commandments bad days will always await them

As we see today, it is only the consequence of this disregard for the Divine orders and due to distancing themselves from the Quranic directives, that they have thrown themselves in the laps of world imperialism and Zionism. So they have been deprived of their natural resources. Let us hope that the day will soon arrive when they will come to their senses and will know their real enemies, who are the very enemies of Allah. Then only they will .get up to retrieve their rights

Notes

Naml: ۱۴ .۷۸۲

Surah Zumar: ۴۵ .۷۸۳

Surah Fussilat: ۲۸ .۷۸۴

Surah Hajj: ۱۵ .۷۸۵

Majmaul Bayan .۷۸۶

Surah Hashr: ۱۰ .۷۸۷

Akhlaaq-e-Bashar .۷۸۸

Behaarul Anwaar .۷۸۹

.Ibid .۷۹۰

.Ibid .۷۹۱

Surah Aale Imran: ۱۱۸-۱۲۰ .۷۹۲

Lesson: ۵۲

Undue prejudice

It is obvious that undue prejudice exists to some extent among almost all the nations and groups of the world and truth loving people do dislike undue favouritism, be it related to an individual or group or belief. Wise men regard such attitude a proof of the weakness of logic and of inhuman tendency. Such prejudiced people try to present their deeds as proper so that they can cover them in good clothing to make them appear lovely. This type of people make endeavours perhaps to relieve themselves from internal pressure of .their soul

p: ۲۸۳

The meaning of prejudice

Prejudice Tassub in the Arabic language is from the root A Sa Ba which means vein nerve. In the past the Arabs used to call every kind of favouritism based on blood-relation Tassub. Their tribes based on such family-relations were also called Usbah. But now, these two wards have lost their limited meaning. That is why they call all false and illogical tendencies Tassub prejudice. Accordingly whenever it is seen that a group be it blood-related or not favours unreasonable or illogical thing it is called prejudiced Usbah.

Verses

When those who disbelieved harboured in their hearts feelings of disdain, the disdain of the days of ignorance, but Allah sent down His tranquillity on His Apostle and on the believers, and made them keep the word of guarding against evil, and they were entitled to it and worthy of it; and Allah is Cognisant of all things. (۷۹۳)

It is not fit for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire. And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing. (۷۹۴)

Regarding the circumstances preceding the revelation of these verses great scholars say:

p: ۲۸۴

A group of Muslims inquired from the Holy Prophet (s.a.w.s.): Do you not pray pardon for our forefathers who passed away from this world in the time of ignorance? Then the above verses were revealed and all were cautioned that no one has a right to ask pardon for polytheists and the istigfaar seeking of pardon of Ibrahim (a.s.) for Aazar was during his life time and the intention of Ibrahim (a.s.) was that he might not die as a polytheist. But when he knew that Aazar was an enemy of God and that his Aazars animosity was .based on hatred he separated from him and announced his estrangement and aversion

And when Our communications are recited to them, they say: We have heard indeed; if we pleased we could say the like of it; this is nothing but the stories of the ancients. And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from (heaven or inflict on us a painful punishment. (٧٩٥

Under the influence of their extreme prejudice and stubbornness they imagined that the Shariat of Islam was hundred percent baseless. Otherwise, anyone in whose mind there !is even a little possibility of its being the truth never curses himself like this

In Majmaul Bayan, below this verse, it is recorded thus from Imam Sadiq (a.s.): after the Holy Prophet (s.a.w.s.), in Ghadeer-e-Khum, appointed Ali (a.s.) as his caliph and said Man Kuntu Maulaahu fa Aliyyun Maulahu this problem arose there and Noman bin Haaris Fahri who was a hypocrite approached the Holy Prophet (s.a.w.s.) and said: You asked us to give witness to the oneness of the God and to negate the idols and to testify your Prophethood we agreed and complied with. Then you gave us the command regarding jihad and Hajj and fasting and namaz and Sakata and we accepted. But you did not suffice with this and made this boy that is, Ali son of Abu Talib the caliph and said Man Kuntu Maulaahu fa Aliyyun Maulahu. Well, is this the word of your own or is it the Order of ?Allah

p: ٢٨٥

The Holy Prophet (s.a.w.s.) said: By Allah, except Whom there is no God, this is the order of Allah. Noman who was enraged due to his extreme dislike said: O God! If this is true than send a stone one me from heaven and.... Within no time a stone fell on him and he got .killed

This hadith-e-Ghadeer does not negate that the said verse was revealed in the matter of the unbelievers of Holy Quran because the revelation of this verse was not due to the event O Noman. Rather it was Noman who cursed himself by extracting words from a verse which was revealed earlier. It is just as we extract our prayers from the Holy Quran and, for example, say: When he said to his father and his people: What are these images to whose worship you cleave? They said: We found our fathers worshipping them. He (said: Certainly you have been, both you and your fathers, in manifest error. (۷۹۶

Traditions

The Holy Prophet (s.a.w.s.) said: The one who resorts to prejudice or who is the subject - of prejudice that is, if he is pleased with that prejudicial attitude of others have thrown off (the relation of Faith from their hearts. (۷۹۷

The Holy Prophet (s.a.w.s.) is quoted: Anyone who has prejudice in his heart even to the - extent of a little mustard seed will be raised by God, with the Bedouins of the days of (ignorance. (۷۹۸

Imam Sadiq (a.s.) has said: The Holy Prophet (s.a.w.s.) used to seek Gods protection daily - from six things: Doubt, polytheism, prejudice, Anger, Rebellion and oppression and .Jealousy

p: ۲۸۶

Amirul Mo-mineen (a.s.) is reported to have said: Verily God punished six groups due to - six qualities: Arab for his prejudice, the rich for their pride, Ameers for their oppression, the Faqueehs for their jealousy and the traders for their dishonesty, and the villagers for .their ignorance

Sinister results of prejudice

If a man shows prejudice or undue love or hatred toward anyone, he does not know the reality, rather, sometimes, he imagines good to be bad and bad to be good. Explaining this attitude in a very fine style, the Holy Quran says: What! Is he whose evil deed is made fair ?seeming to him so much so that he considers it good? is like the one who is seeking truth

Wrong prejudices and illogical traditions drag down men to such depths making them blind and deaf that they become lower than animals. An animal has much affection for its offspring in the beginning of life but man's prejudice crushes his internal instincts to such an extent that child killing appears to him a good deed. Sometimes he enjoys it and shows :pride about it. In this respect the Holy Quran says

And thus their associates have made fair seeming to most of the polytheists the killing of (their children... (۷۹۹

And also Say: Shall We inform you of the greatest losers in their deeds? These are they whose labour is lost in this worlds life and they think that they are well versed in skill of (the work of hands. (۸۰۰

p: ۲۸۷

Finally man, under the effect of prejudices and multiple ignorance, falls in wrong alleys in such a way that he thinks he is doing good but, really does not know that he has ignited a fire and is burning both himself and the society in its flames. Currently the problem of prejudice is clearly observed between groups and parties and institutions: it is probable .that we also do what the polytheists and the idol-worshippers do. May Allah save from it

Here a question arises: is there, in Islam, any prejudice that can be considered as permissible and desirable? In reply we say: no According to Islam one indulges in prejudice when he follows a group unreasonably and when he knows that groups is working on wrong lines. Otherwise, if man follows pious and suitable persons, it is not only no prejudice but rather Islam has encouraged such deed, When somebody asked Ali bin Husain (a.s.) about prejudice he said: Sinful prejudice is when man considers that the evil fellows belonging to his folk are better than the gentlemen of the other folk. But loving ones community is no prejudice. Helping ones community in oppression is part of (prejudice. (٨٠١

Notes

Surah Fath: ٢۶ .٧٩٣

Surah Taubah: ١١٣-١١۴ .٧٩۴

Surah Anfaal: ٣١-٣٢ .٧٩۵

Surah Anbiya: ۵٢-۵۴ .٧٩۶

Al Kafi .٧٩٧

.Ibid .٧٩٨

Surah Anaam: ١٣٧ .٧٩٩

Surah Kahf: ١٠٣-١٠۴ .٨٠٠

Al Kafi .٨٠١

Lesson: ۵٣

Weakness of Ambition and its Harms

Islamic programme encourages man that he should have high spirit and must not limit his ambitions merely to the low affairs of this world. He should look at this vast universe with a wide vision. It is the different views that make the thoughts and deeds of people different. For example, the vision of a materialist man is limited to the world of matter that results in his thoughts remaining limited to the material world. So for fulfilling his material objects he indulges in anything, so much so that he considers impermissible .things also to be lawful

p: ۲۸۸

But in the view of a God worshipping man who believes that he is the vicegerent of God and that the Lord creator has not created him for a short worldly life but, that he is eternal; that in relation with the eternal world this earthly world is like a drop of water compared to an ocean. Naturally the one who looks at this world and its Creator in this way possesses radiant thinking, lofty courage, deeds which please God and an attitude which is humane. Here we point out to some Quranic verses and traditions censuring :coward people having low level thoughts

(Do you seek goods of this worlds life! But with Allah there are abundant gains. (۸۰۲

(You desire the frail goods of this world, while Allah desires for you the hereafter. (۸۰۳

And do not compel your slave girls to prostitution, when they desire to keep chaste, in (order to seek the frail good of this worlds life. (۸۰۴

A ra za a term in this verse means a thing that is not permanent. Linguists use this word as a simile to show the things which, in themselves, have no stability and their existence is ...dependent on other things, for example, colour, taste etc

Traditions

Amirul Mo-mineen (a.s.) is reported to have said: Beware! This world has already turned away its face and nothing except the leftover has remained like the left ever in a vessel .that is being thrown away

p: ۲۸۹

Amirul Mo-mineen (a.s.) has said: Your world, in my eyes, is less precious than a leaf that .is being chewed by a grasshopper. Ibid

Also he has said: By God! Your world is, in my view, less valuable than a bone of swine in .the hand of a leper

Also Ali (a.s.) has said: They are racing with one another for this lowly of life of this world !and are rushing to a foul-smelling corpse like dogs

Amirul Mo-mineen (a.s.) has also said: In the past I had a brother-in-Faith who hated this .world so much that it made him precious in my eyes

He has also said: Look at this worldly material life like those who are not interested .therein and turn away from it like the truthfuls

Verses of Quran

And, with a view to enlarge the viewpoint of people who may not stare at the world, the :Holy Quran says

If you desire this worlds life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing And if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty (reward. (۸۱۰

And whoever desires — the gain of this world, We give him of it, and in the hereafter he (has no portion. (۸۱۱

And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent God to make of silver the roofs of their houses and the stairs by which they ascend. And the doors of their houses and the couches on which they recline, And other embellishments of gold; and all this is naught but provision of this worlds life, and the hereafter is with your Lord only for those who (guard against evil. (۸۱۲

And sometimes, asserts thus to those who are staring at the world and who have tied :their ambitions with it

And this worlds life is naught but a play and an idle sport and certainly the abode of the (hereafter is better for those who guard against evil; do you not then understand? (٨١٣

And this life of the world is nothing but a sport and a play; and as for the next abode, that (most surely is the life — did they but know. (٨١٤

Know that this worlds life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the farmers, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is (a severe chastisement. (٨١٥

LB AB play is an action that has a sort of imaginary system and concord like a child's play or game. The worldly life is a play because it is transient and goes away soon just like the child's play which initially attracts a lot of attraction of the child but thereafter it ends totally very soon and the children disperse leaving all attachments. All the ambitions of people for achieving which they race with one another and for which the oppressors harass others and battle with them ambitions like wealth, wives, children power and position, ownership etc. Really all of these ambitions are imaginary mirages. It is so because man owns them only in his imagination and superstition. He never owns them really. In other words man longs for them only due to his low ambitions and aimlessness. But the eternal life of the Hereafter which man gains through Faith and good deeds is indeed precious. In that eternal life of the Hereafter there is no place for neglect or vanity or playfulness. It is a life without end. It has taste but no grief and good fortune without in .luck and adversity

p: ٢٩١

The above quoted Holy verse has name the worldly life play and game. The word haazihi this in this verse indicates its lowliness. It enlightens us that life is only the life in the .hereafter as it is real

The divine scholar Sheikh Bahai (r.a.) says: the five attributes of men mentioned in this verse show that they are related serially or respectively to the stages of his life. In his childhood man is very fond of games and plays. When he reaches the age of adolescence he busies himself with amusing activities. After further growth he adores beauties and ornaments and costly clothes and tall building etc. then when he becomes still older he (takes pride in his lineage and progeny and increase in wealth and children etc. (۸۱۷

Conclusion

In conclusion, being content only with this worldly life and doing anything for its attainment is the work only of low-ambitioned men. A man of Faith must always be lofty. He should remember that Allah has made him His vicegerent. So he must never bow before any power but Allah and must never extend his hand for asking except toward the Almighty Lord. We must also know that this world is to come to end very soon; that what is to remain is the world of the Hereafter after death. Therefore we must endeavour to get it so as to reach the stage of Rizwanu minallahi Akbar the greatest achievement is the .pleasure of Only One God

Notes

Surah Nisa: ۹۴ .۸۰۲

p: ۲۹۲

Surah Anfal: ۶٧ .٨٠٣

Surah Nur: ٣٣ .٨٠۴

Nahjul Balagha .٨٠۵

.Ibid .٨٠۶

.Ibid .٨٠٧

.Ibid .٨٠٨

.Ibid .٨٠٩

Surah Ahzab: ٢٨-٢٩ .٨١٠

Surah Shura: ٢٠ .٨١١

Surah Zukhruf: ٣٣-٣۵ .٨١٢

Surah Anaam: ٣٢ .٨١٣

Surah Ankaboot: ۶۴ .٨١۴

Surah Hadid: ٢٠ .٨١۵

Tafseer Al-Meezaan .٨١۶

.Ibid .٨١٧

Lesson: ۵۴

Extravagance and squandering

Islam has strongly censured extravagance and squandering. Here are some verses from the Holy Quran: And He it is Who produces gardens of vine, trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the (extravagant. (٨١٨

And give to the near of kin his due and to the needy and the wayfarer, and do not squander wastefully. Surely the squanderers are the fellows of the Shaitans and the (Shaitan is ever ungrateful to his Lord. (۸۱۹

(Difference between extravagance (Israaf) and squandering (Tabzeer

:(Difference between extravagance (Israaf) and squandering (Tabzeer

Tabzeer means spending something aimlessly or wrong fully, that is senselessly. For example, burning wood unnecessarily. In other words, Tabzeer is to spend money in a wrong way even if it is less. But if money is spent aimfully it is not tabzeer even if it is .more

p: ۲۹۳

Explaining the above verse Imam Sadiq (a.s.) says: one who spends money in a way which is not is obedience to God has committed Tabzeer. One who spends in the Path of Allah is (a moderate man. (۸۲۰

.But Israaf is to spend extremely

Traditions

Ameerul Mo-mineen (a.s.) said: Give up Israaf for the sake of economy and moderation. – ((۸۲۱

So also Ali (a.s.) said: One who is moderate in his spending does not face a hard life and he (will not become poor. (۸۲۲

(When Allah desires good for a family He makes them moderate in their expenses. (۸۲۳ –

When someone asked Imam Sadiq (a.s.) about the verse he closed his fist and said: It – should not be such that you never open it. Then, as for the latter part of the verse, he opened his hand??wife and said: Also do not open it totally so as to spend in any manner. ((۸۲۴

Imam Sadiq (a.s.) is recorded to have said: O Ubaid! Israaf brings in poverty and – (moderation causes richness and needlessness. (۸۲۵

It is written that one day Imam Sadiq (a.s.) called for Ratb (fresh dates) for eating. It was – brought. Then some of his companions ate the dates and threw the seeds away. The Imam (a.s.) said: Do not do like this as it is Tabzeer and Allah does not like Fasaad (decay). ((۸۲۶

The Holy Prophet (s.a.w.s.), while passing by a road, saw one of his companions, Saad, – performing wuzu. He was waiting more water. So the Holy Prophet (s.a.w.s.) said: Why are you wasting water, O Saad Saad asked: Is there any Israaf in utilising water also? The (Holy Prophet (s.a.w.s.) replied: Yes, even if it is at the bank of a river. (۸۲۷

p: ۲۹۴

(Qinaat (Contentment

Islam has praised and valued continence and reasonable spending. Obviously a contented man never becomes poor so as to extend a hand for seeking help from others .thereby degrading his position

The verses of the Holy Quran and traditions of the Holy progeny of the Holy Prophet (s.a.w.s.) have ordered us not to pay attention to the rich and powerful people as doing so .pushes man down from his spiritual status

Verses

Do not strain your eyes after what We have given certain classes of them to enjoy, and (do not grieve for them, and make yourself gentle to the believers. (۸۲۸

Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this worlds life and that their souls may depart while they are (unbelievers. (۸۲۹

Traditions

Imam Baqir (a.s.) said: Refrain from looking at the one whose life from material viewpoint is richer than yours because, God Almighty has repeatedly said numerousness of their wealth and children must not make your admire them and has again said: do not look to the bounties we have given to a group of them. If their lives detract your attention, then look at the life of the Holy Prophet (s.a.w.s.) because the Holy Prophet (s.a.w.s.) bread was (of barley and his food of dates and... (۸۳۰

Notes

Surah Anaam: ۱۴۱ .۸۱۸

Surah Bani Israel: ۲۶-۲۷ .۸۱۹

Tafseer Noorus Saqlain .۸۲۰

Nahjul Balagha .۸۲۱

.Ibid .۸۲۲

p: ۲۹۵

Wasaelush Shia .۸۲۳

.Ibid .۸۲۴

.Ibid .۸۲۵

Tafseer Safi .۸۲۶

.Ibid .۸۲۷

Surah Hijr: ۸۸ .۸۲۸

Surah Baraat: ۵۵ .۸۲۹

Mishkaatul Anwaar .۸۳۰

Lesson: ۵۵

Advantage of consultation and condemnation of despotism

The subject of seeking advice is of much importance in Islam. Notwithstanding the divine revelation, the Holy Prophet (s.a.w.s.) had so strong intelligence that he never needed any advice. Yet, in order to make Muslims realise the value of importance of counselling so that they may make it a part of their basic programme of life and, from another angel, with a view to increase the power of thinking in people, he used to call advisory councils for consulting Muslims in common affairs of enforcing divine commands not legislation. He was giving more importance especially to the views of wise person to such an extent that in some matters he even used to give up his own thought and accept that of the advisors. so we find such examples in the battle of Uhad. It can be said that one of the factors causing the success of the Holy Prophet (s.a.w.s.) in furthering the Islamic objects .and aims was this consultation

:Just think of five things in this connection

.(Verses and traditions regarding consultation (Shooraa .۱

?With what kind of persons consultation can be done .۲

.Fruitful results of consultation .۳

.Duty of the adviser .۴

Censure of dictatorship or despotism .۵

Verses

Thus it is due to mercy from Allah that you deal with them gently, and had you been .۱ rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you (have decided, then place your trust in Allah; surely Allah loves those who trust. (۸۳۱

And those who respond to their Lord and keep up prayer, and their rule is to take .۲ (counsel among themselves, and who spend out of what We have given them. (۸۳۲

Traditions

The Holy Prophet (s.a.w.s.) said: When your rulers are your good persons and your wealthy person s are generous and when your affairs are carried out through consultations, the back of earth is better for you than its belly that is your life is worthwhile. But if your statesmen are bad persons and your rich men are stingy and if you do not consult one another in your affairs, then the belly of earth is better for you (than its surface back. (۸۳۳

Amirul Mo-mineen (a.s.) says in one of his sermons: No support is more satisfying than (consultation. (۸۳۴

Imam Baqir (a.s.) said: The one who does not consult becomes worried, the poverty of death is great, whatever you do to others will be done to you. One who becomes the (owner acts dictatorially that is, in a way generally they adopt this manner. (۸۳۵

?Who can be consulted

It is obvious that one cannot turn towards all for consultation because, sometimes, some persons have weak poius and hence their advice can bring trouble and misfortune and retrogression. Due to this traditions of the Holy progeny have enumerated the virtues of :the consultant

It is reported that Imam Sadiq (a.s.) said: Consultation requires some conditions and if .۱ one does not have these virtues his consultation will only harm. So the first of them is that the consultant should be a wise person . Secondly he must be a free man and a moderate one. Thirdly he should be a friendly person a true friend. Fourth: He must be such that you can make him know your secrets and that his knowledge regarding he concerned matter (must be like your own knowledge, that is, it may reach others. (۸۳۶

It is recorded from Imam Sadiq (a.s.) Make consultations in the matters that arise with .۲ (those who fear their Lord. (۸۳۷

Amirul Mo-mineen (a.s.) said: Do not consult three groups. Do not consult the stingy .۳ because he stops you from giving a gift and help to others and makes you afraid of poverty and also do not take the advice from the fearful coward people as they hold you back from doing important works and likewise do not seek advice of the greedy because they glorify before you oppression with a view to accumulating wealth or for acquiring (status. (۸۳۸

Ali (a.s.) said: Avoid consulting women except those whose intelligence and wisdom has .۴ (been proved through experience. (۸۳۹

Imam Sadiq (a.s.) is said to have said: Never consult the one who recommends .۵ (despotism. (۸۴۰

Results of consultation

As a matter of principle, those who carry on their important works with mutual consultation seldom fall in fault. On the contrary, people who are victims of the evil of despotism and who think that they never need anyone's advice, if even if they are extraordinarily intelligent, make serious and dangerous mistakes resulting in great sorrow and pain. Apart from this, the mentality of dictatorship drags down the personality of man in the eyes of the people. They cause stagnation of thought, destroy capabilities .and in this way they waste the greatest human faculty of a society

Moreover, the one who takes advice of others in his deeds, if he becomes successful, he does not become victim of jealousy, because, others regard his success as their own success. Usually man does not envy his own deeds. And if, once in a while, he is unsuccessful, nobody scolds or condemns him because no one objects to ones own .actions. Not only he does not criticise, he also shows sympathy to the sufferer

p: ۲۹۸

One more benefit of consultation is that, thereby man will come to know the value of ones personality and the balance of friendship and enmity and this knowledge opens the path of success for him. It is, perhaps, due to the same that, despite possessing extraordinary power of thinking, the Holy Prophet (s.a.w.s.) used to consult his companions. The :following traditions too point toward it

Amirul Mo-mineen (a.s.) is reported to have said: One who does not consult fees .۱ (ashamed. (۸۴۱

Ali (a.s.) also said: One who sticks forcefully to his own opinion gets destroyed and the .۲ (one who consults elders joins them in wisdom. (۸۴۲

(Amirul Mo-mineen (a.s.) has also said: One who takes advice is not censured. (۸۴۳ .۳

The duty of a consultant

Just as, Islam has given an emphatic order to take advice, it has also asked the consultants that they should never fall short of giving only useful and beneficial advice. dishonesty in giving advice is considered one of great sins, so much so that this order applies even to non-believers. If a Muslim accepts the request for advice from a non-.Muslim the former has no right to be dishonest in giving advice and to hide what he finds

In the Risaala-e-Huqooq Imam Sajjad (a.s.) has written: It is the right of the one who seeks your advice that if you have any view or opinion express it to him. If you do not have any opinion then direct him to the one who has the same. However, it is also the right of adviser that you should not scold him in the matter in which you do not agree with (him. Then if he was agreeable with you, thank God. (۸۴۴

p: ۲۹۹

It is recorded from Amirul Mo-mineen (a.s.) In fact in am away from one who is dishonest (in giving advice to Muslims. (۸۴۵

Also said Imam Sadiq (a.s.): If one whom his brother consults and yet he does not show (him what is good for him, God takes away his wisdom. (۸۴۶

Traditions censuring despotic thinking

Imam Sadiq (a.s.) has said: Despotic thinking binds man's opinion with wrong matters. ((۸۴۷

(He has also said: Never consult a despot. (۸۴۸

(Again said: One who always sticks strictly to his own opinion gets destroyed. (۸۴۹

Notes

Surah Aale Imran: ۱۵۹ .۸۳۱

Surah Shura: ۳۸ .۸۳۲

Tohful Uqool .۸۳۳

Nahjul Balagha .۸۳۴

Behaarul Anwaar .۸۳۵

Wasaelush Shia .۸۳۶

Ibid .۸۳۷

Nahjul Balagha in the directive to Malik Ashtar .۸۳۸

Behaarul Anwaar .۸۳۹

Ibid .۸۴۰

Behaarul Anwaar .۸۴۱

Wasaelush Shia .۸۴۲

Behaarul Anwaar .۸۴۳

Tafseer-e-Namoonah .۸۴۴

Behaarul Anwaar .۸۴۵

Wasaelush Shia .۸۴۶

Behaarul Anwaar .۸۴۷

.Ibid .۸۴۸

.Ibid .۸۴۹

Lesson: ۵۶

Man's duty with regard to his parents

One of the humane Islamic behaviour which must be taken care of disregarding is a great sin is man's behaviour with the below-mentioned persons. They possess, besides the :moral, their rights too

.Man's behaviour with his father and mother .۱

.Attitude of father and mother towards their children .۲

.Conduct with the community, kinsmen and relatives .۳

.Dealings with family members .۴

.Living with neighbours .۵

p: ۳۰۰

.Governments behaviour with people and people's behaviour with the government .۶

.Man's attitude toward all others .۷

After God worship, respect for Parents

Though the demands of humanity and truthfulness alone are enough for giving respect to father and mother, as Islam does not remain silent even in the matters which are in total agreement with heart and mind, rather it makes it emphatically incumbent to follow relevant rules in that respect. Islam has put so much emphasis on the rights of parents that such emphasis is seldom seen in any other matters. Mostly it is seen in Holy Quran that after ordering worship of none but only one god, the command to respect parents .immediately follows

Verses

And when We made a covenant with the children of Israel: You shall not serve any but .۱ Allah and you shall do good to your parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words. (۸۵۰)

And serve Allah and do not associate any thing with Him and be good to the parents and .۲ to the near of kin and the orphans and the needy and the neighbour of your kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful. (۸۵۱)

And your Lord has commanded that you shall not serve any but Him, and goodness to .۳ your parents. If either or both of them reach old age with you, say not to them so much as Ugh nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up when I was little. (۸۵۲)

p: ۳۰۱

Extremely extraordinary points about parents

A. After commanding: worship is exclusively for the Almighty Allah and hence none else should be worshipped immediately thereafter through the refers to parents and says: .behave nicely with father and mother. This shows the importance of this issue

B. The problem of their old age has been specifically mentioned, as it is possible that they may not be able even to move without the help of others and fulfil their needs .themselves. In such event, definitely it is compulsory to give extra attention to them

C. The divine commandment asserts that you have no right to say even ugh to your .parents. It means you should never show disgust in their presence

.D. Thereafter the Holy Quran orders: talk respectfully with them

E. God also orders to remain lowly and meek before them. That lowliness must express .love and affection

F. Finally Allah says: when you turn your face to Allah in worship or prayer or supplication .do not forget your parents be they alive or dead and seek Allah's Mercy for them

And We have enjoined man in respect of his parents — his mother bears him with fainting upon fainting and his weaning takes two years —saying: Be grateful to Me and to both your parents; to Me is the eventual coming. And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company (with them in this world kindly.. (۸۵۳

p: ۳۰۲

Thought provoking point

The fact that the mention of being thankful to parents has been made along with that to .the Lord for His bounties shows how great and vast are the rights of parents

Traditions

Imam Sadiq (a.s.) said: One who looks angrily toward his parents makes God so angry that God does not accept his prayers.. and this is so even if the two parents might have ...done in justice to him

Imam Baqir (a.s.) has quoted the Holy Prophet (s.a.w.s.) saying: Refrain from harassing parents because the fragrance of paradise which can be smelled from a distance of a thousand year journey does not reach a person who has displeased his parents, who has committed adultery in old age, and the one who drags his clothes on ground as a sign of .ego as greatness belongs to only one God

Imam Sadiq (a.s.) said: Had there been anything lighter by uttering ugh to parents God might have prohibited even its utterance as we have explained it is the Safest way of expressing disgust and it is the least indication of disrespect and opposition the ones parents. One of the ugly things making man aaq displeased by parents is to look harshly .or angrily toward them

It is recorded from the Holy Prophet (s.a.w.s.) that he said: To look with love and affection .at parents is an act of Ibaadat

Questions Answers

Question: Do the above mentioned verses and traditions also apply when what the ?parents what is against Shariat

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Answer: The reply is in the negative. First of all we should know that no order has any value against the command of God. Amirul Mo-mineen (a.s.) has said: No order should be obeyed which makes one disobey God.

Secondly, verse No: ۱۵ of Surah Luqman says: And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly.

Thirdly, the Holy Quran also commands: O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust. Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.

Similarly when there is a tussle between the pleasure of God and other things, everything should be sacrificed for God.

Question: Is the status of father higher or that of mother?

Answer: traditions show that the status of mother is higher. Mali bin Khanees says: Imam Sadiq (a.s.) has said: a man asked the Holy Prophet (s.a.w.s.). It is recorded from Imam Sadiq ۹(a.s.)۰ that a man approached the Holy Prophet (s.a.w.s.) and said: Behaarul Anwaar. In these two traditions the command to do good to the mother has been given thrice and hence it is the proof that the respect for mother is higher.

p:۳۰۴

Question: Is the respect demanded only during the life time of parents or it is desired ?even after their demise

Answer: It includes the time after their death also. Imam Sadiq (a.s.) said: What prevents ?you from behaving nicely to parents during their lifetime or after their death

It is also recorded from the Holy Prophet (s.a.w.s.): Verily a man keeps serving his parents continuously during their entire lifetime, then they die and he does not repay their debts and doesn't and pray for their forgiveness then in these circumstance he is noted as Aaq disliked by parents. And sometimes it also happens that the son does not do good to be parents during their life span but when they expire he pays up their debt and prays to God (for their forgiveness, God considers him as a pious person. (۸۶۰

Conclusion

Conclusively we must mention that we must know that behaving nicely or adversely with parents has a takweeni (universal effect) which applies to man during this worlds life. Imam Sadiq (a.s.) has said: Behave nicely with your parents so that your children may also (be good to you. (۸۶۱

Quranic verses and traditions explicitly to the truth of our stand. Some of them have also .been mentioned in our another book Maad

Notes

Surah Baqarah: ۸۳ .۸۵۰

Surah Nisa: ۳۶ .۸۵۱

Surah Bani Israel: ۲۳-۲۴ .۸۵۲

Surah Luqman: ۱۴-۱۵ .۸۵۳

Al Kafi .۸۵۴

.Ibid .۸۵۵

Behaarul Anwaar .۸۵۶

.Ibid .۸۵۷

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Surah Taubah: ۲۳-۲۴ .۸۵۸

Al Kafi .۸۵۹

Akhlaaq .۸۶۰

Behaarul Anwaar .۸۶۱

Lesson: ۵۷

Duties of parents toward children

Children are the trust from Allah given to parents so that they may be nicely trained and made well versed in Islamic matters. In this connection the Holy Quran says: O you who (believe! save yourselves and your families from a fire whose fuel is men and stones. (۸۶۲

Fathers and mothers have the obligation of training their children on right lines. The Holy Prophet (s.a.w.s.) has said: Honour your offspring and nourish them with good manners (and desirable virtues. (۸۶۳

Right training is one of the factors for making the youth wholesome and intelligent. Those who have been nourished correctly in their childhood and who have benefited from essential guidance know the art of living nicely. They are able to derive benefits from their early training during their middle and old age. They can present themselves in a desirable and deserving way before their families and in their societies, living comfortably and .happily

On the contrary, those who were not nourished and trained nicely in their childhood and who cultivated undesirable habits and manners are unable to find the correct way of living during their youth and old age. They cannot live in a fitting way in society due to their immorality. Mostly they fail in their social life because, unknowingly they put into practice the bad habits of their childhood thus putting both themselves and the society to .trouble and disrespect

p: ۳۰۶

We must know that a child and youth is ever ready to imbibe every kind of teaching and training. If their fathers and mothers and guardians so desire they can turn a child into a model human being and they entrust it to the society.

Amirul Mo-mineen (a.s.) has, in his letter to Hasan al-Mujtaba (a.s.) said: The heart of a growing child I like a land without any grass or vegetation. It accepts whatever seed is thrown in it and then nourishes it is itself. Then added: My dear son! Before your heart could get hard in your youth in the beginning of your youth I had undertaken your training and disciplining. (۸۶۴)

Traditions

۱. Someone asked the Holy Prophet (s.a.w.s.): What is the right of this son of mine upon me? The Holy Prophet (s.a.w.s.) replied: Select a good name for him, discipline him and give a nice place to him to live. (۸۶۵)

۲. The Holy Prophet (s.a.w.s.) said: Father has three duties concerning his son: selection of a good name for him, to teach him the Holy Quran and when he grows up to arrange his marriage. (۸۶۶)

۳. It is reported that the Holy Prophet (s.a.w.s.) has said: The Holy Prophet (s.a.w.s.) saw a man with his two sons of young age. That man kissed one of them but not the another one. the Holy Prophet (s.a.w.s.) criticised this unfair treatment and said: Why did you not treat your two children in a same manner?

p: ۳۰۷

۴. Amirul Mo-mineen (a.s.) is recorded to have said: Teach your children our knowledge which Allah has made beneficial for them so that deviated groups may not misguide them. (۸۶۷)

۵. Imam Sadiq (a.s.) said: Make your child free for seven years for playing. Then give him knowledge teach him for the next seven years also and also keep him with you. If he improves so good otherwise there is not good in it. (۸۶۸)

۶. The Holy Prophet (s.a.w.s.) has said: Teach horse riding and also shooting to your children. (۸۶۹)

۷. It is reported from the Holy Prophet (s.a.w.s.): One the Holy Prophet (s.a.w.s.) saw some children and said: Woe unto the children of the last age at the hands of their own fathers. The companions asked: O Prophet of God! At the hands of their polytheist fathers? The Holy Prophet (s.a.w.s.) replied: No, but at the hands of their believing fathers who do not give them essential religious knowledge. If they children learn they fathers prevent them from so doing as they are pleased with their little material worldly benefits. I am at a distance from them and they are at a distance from me. (۸۷۰)

۸. The Holy Prophet (s.a.w.s.) has said: It is for the father and mother not to curse and disinherit their children but to observe their rights. Similarly it is the duty of the children not to be cursed and get disinherited by their parents but to observe their rights that is, they also will have to answer if they do not do their duty. (۸۷۱)

p: ۳۰۸

At the end we should know that four things are effective in the destiny of man: Viraasat (heritage), Talqueen (suggestion), Taqleed (following) and Taaseer-e-Muheet (effect of .(environment

It is the duty of the parents to bear in mind the aforesaid four things concerning their children so that they may not be corrupted under the influence of undesirable suggestions, wring following and corrupt atmosphere. It is our duty to clean the .environment if it has corrupted. We should not say that we cannot train our children

Warning to parents

In case, despite full efforts to train them the children do not follow, they should be left alone and should not be helped in any way. Rather the father-son relation should be disconnected. Allah says to Prophet Nuh (a.s.): O Nuh! surely he is not of your family; surely he is the doer of other than good deeds, therefore ask not of Me that of which you (have no knowledge; surely I admonish you lest you may be of the ignorant. (۸۷۲

It is reported from Imam Moosa Reza (a.s.) that: once he asked his friends: how do the people explain the verse: Surely he is the doer of other than god deeds? One from the audience replied: Some believe that it means the son of Nuh, Kinaan was not his real son. The Imam said: No, it is not so. He was Nuhs real son. But when he sinned and deviated from the correct Path of Allah, God negated his son-father relationship. It is just as if (someone among us does not obey Allah we say he is not from us. (۸۷۳

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Material worldly relationships connections based on family, friendship etc. are always, in the Divine Heavenly religions, overshadowed by spiritual relationship. In these schools heavenly religions, closeness of blood relations has no meaning compared to the spiritual relation. Salman Farsi from a distant country Iran was neither from the family blood of the Holy Prophet (s.a.w.s.) and was not either from the tribe of Quraysh nor even he belonged to Mecca. Originally he was not even an Arab. Yet as per a tradition: Salman is from our family, Salman is regarded as a member of the Holy Prophets (s.a.w.s.) Holy family. But the closest blood related son of the Prophet like Nuh (a.s.), as a result of tearing himself from his fathers line of school religion is being discarded so thoroughly .that he faced the verse: Surely he is not of your family

Also the Surah Lahab was revealed concerning the uncle of the Holy Prophet (s.a.w.s.). The Imams (a.s.) have given a similar warning to their followers. Imam Baqir (a.s.) addressed Jabir: O Jabir! Remember that you will not be our friend unless when the whole city gathers around you to tell you that you are a bad man yet you do not feel unhappy and, similarly, if the whole population of the city tells you that you are a good man and yet it does not make you happy, rather you look only at the Book of Allah and adopt the (criteria of good and bad from it and then see to which group you belong. (۸۷۴

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Also Imam Baqir (a.s.) addressed his friends thus: O Shias of the family of the Prophet Muhammad (s.a.w.s.) ! Remember that there is no family relation between us and God and that we have no argument before Allah. Nearness to Allah must be obtained by nothing but by obeying the Divine commandments. Our friendship will benefit only those who obey Allah. Our friendship will not benefit the one who disobeys Allah. (۸۷۵)

These traditions negate the thinking of those who rest contented merely on name and have no concern for action according to religion. These narrations prove that in the school of thought of the Holy Imams Faith is fundamental is and deeds according to it. All things must be weighted in this balance. (۸۷۶)

Notes

۸۶۲. Surah Tahreem: ۶

۸۶۳. Mustadrak

۸۶۴. Nahjul Balagha

۸۶۵. Behaarul Anwaar

۸۶۶. Ibid

۸۶۷. Ibid

۸۶۸. Ibid

۸۶۹. Mustadrak

۸۷۰. Ibid

۸۷۱. Ibid

۸۷۲. Surah Hud: ۴۶

۸۷۳. Safi

۸۷۴. Safeenah

Behaarul Anwaar .۸۷۵

.Ibid .۸۷۶

Lesson: ۵۸

Family relationship Blood relations

In the Islamic plan of actions emphatic orders have been given regarding family relations or kith and kin. We point to a part of the same here:

۱. And when We made a covenant with the children of Israel: You shall not serve any but Allah and you shall do good to your parents, and to the near of kin. (۸۷۷)

۲. And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning. (۸۷۸)

p: ۳۱۱

And those who break the covenant of Allah after its confirmation and cut asunder that .۳ which Allah has ordered to be joined and make mischief in the land; as for those, upon (them shall be curse and they shall have the evil issue of the abode. (۸۷۹

Traditions

Amirul Mo-mineen (a.s.) is reported to have said: Join even with Salaam well-wishing - ۱ words. Lord Almighty says: and be careful of your duty to Allah, by whom you demand one of another your rights, and to the ties of relationship; surely Allah ever watches over you. ((۸۸۰

Amirul Mo-mineen (a.s.) has also said: Join relations with your kinsfolk even if they cut - ۲ (off relations with you. (۸۸۱

Imam Baqir (a.s.) has quoted the Holy Prophet (s.a.w.s.) words: Angel Jibraeel has - ۳ informed me that the fragrance of paradise can be smelled from a distance of a thousand year journey. But it cannot be smelled by the one whom his parents have cursed and disinherited and the one who cuts of relations with relatives and one who commits (adultery in old age. (۸۸۲

Hazrat Reza (a.s.) quotes from his father: Joining of relations with relatives and - ۴ (behaving nicely with neighbours makes one rich. (۸۸۳

Ishaaq bin Ammaar says: I heard from Imam Sadiq (a.s.) that Maintaining good - ۵ relations with kin and behaving nicely with others makes accounting in the Hereafter easy and prevents the bad results of sin. so join the relations and behave nicely with your brothers even it is by saying Salaam in a good way and by responding to a salaam (greeting. (۸۸۴

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Imam Sadiq is reported to have said: Maintaining good relations makes the accounting -۶ on the Day of Judgement easy makes life span longer and protects one from a bad death (and a charity given at night cools down eases the Divine anger. (۸۸۵

Conclusion

In conclusion we should know that man is not an existence which is isolated and cut off from the rest of the world but his entire being is made up of a number of attachments and connections and concerns. On the one hand he is connected with the Creator of the universe. It is such that if he cuts off that attachment he gets destroyed like an electric bulb which goes off if the current connecting it with the source of power is cut. So, just as, from the viewpoint of creation, he is joined with this great source, it is also necessary for him from the viewpoint of obedience and religious submission, to maintain and continue .this relation to the best of his ability

From another direction, he has a connecting relation to the best of his ability. From another direction, he has a connecting relation with the Holy Prophet (s.a.w.s.) and the .Imam as his leader and guide, which, if cut off, makes man wander in wrong ways

From yet another direction, he is also related with the entire human society and especially with those who have more rights on him like his mother and father and relatives and friends and teachers and tutors. From yet another side he has relative with his own self .as he is duty bound to preserve and advance himself toward perfection

p: ۳۱۳

Maintaining and preserving all of these relations is, in fact, what is called in the Holy Quran yasiloo na maa a ma rallaahu bihi an yoosal and cutting off of any of these relations is in the Divine Text the cutting of Maa a ma rallaahu an yoosal because the Lord .Almighty has commanded the maintenance of all these connections

.There is, it seems, nothing more now here to explain this intention

Notes

Surah Baqarah: ۸۳ .۸۷۷

Surah Rad: ۲۱ .۸۷۸

Surah Rad: ۲۵ .۸۷۹

Surah Nisa: ۱. Behaarul Anwaar .۸۸۰

Behaarul Anwaar .۸۸۱

.Ibid .۸۸۲

Al Kafi .۸۸۳

.Ibid .۸۸۴

.Ibid .۸۸۵

Lesson: ۵۹

Behaviour with neighbours and their rights

Islam has made much recommendation in this matter

We find, in the will of Amirul Mo-mineen (a.s.) for his sons Hasan and Husain (a.s.) when -۱ the accursed Ibne Muljim and attacked the Amir: For Gods sake, for Gods sake, behave nicely with your neighbours because it is one of the recommendations of your Prophet (s.a.w.s.). He had made so much admonition regarding good behaviour with neighbours that we imagined that very soon they neighbours will be made entitled to inheritance. ((۸۸۶

۲- Imam Sadiq (a.s.) has said: You have to behave nicely with your neighbours because Allah has commanded it. (۸۸۷)

۳- Imam Sadiq (a.s.) said: Good behaviour with neighbours increases prosperity. (۸۸۸)

۴- Imam Baqir (a.s.) is reported to have said that he read in the book of Ali (a.s.) that the Holy Prophet (s.a.w.s.) had in his letter to Muhajirs and Ansaars written: A neighbour is like a man himself who is neither to be harmed nor sinned and moreover giving respect to the neighbour is like giving respect to one mother. (۸۸۹)

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Abi Rabi quoted the Imam Sadiq (a.s.): Once when his house was full of visitors he said: -۵
(Remember that, in fact, one who is not a good neighbour is not from us. (۸۹۰

If one grabs wrongly a little measure of his neighbours land, will be garlanded by Allah -۶
with the weight of seven layers of earth until he meets the Almighty unless he repents
(and withdraws his misdeed. (۸۹۱

And also said: The one usurps the right of his neighbour will no be allowed the - ۷
.fragrance of paradise and his place will be hell which is a bad abode indeed

And also said: The one usurps the right of his neighbour is not from us. Jibraeel (a.s.) - ۸
continuously recommended about the rights of the neighbour until I imagined that he will
.also inherit the dead

The Holy Prophet (s.a.w.s.) said: There are three categories of the neighbours: the first -۹
group has three rights: the right of Islam, the right of neighbourhood and the right of
kindness. The second group has two rights: The right of Islam and the right of
neighbourhood. The third group has one right: and it is the right by way of being
!neighbour. They are all Kafirs who live side by side with the Muslims

Abu Baseer says: I heard from Imam Sadiq (a.s.): If one refrains from harassing his - ۱۰
(neighbour, God ignores his faults on the Day of Judgement. (۸۹۲

The Holy Prophet (s.a.w.s.) said: If one harasses his neighbour due to greed of his - ۱۱
(house, God hands over the house of such harasser to his neighbour. (۸۹۳

p: ۳۱۵

Imam Sadiq (a.s.) said: He is far away from the Mercy of Allah, he is far away from the -۱۲
(Mercy of Allah who gives harassment to hid neighbour. (۸۹۴

Problem of Neighbourhood

The problem of neighbourhood is an important problem about which Islam has given much recommendation. Yet, in spite of all this, we Muslims sometimes do not pay attention to it and harass one-another by loud talks, troublesome horns, climbing ...terraces, throwing dirty water etc in front of the neighbours' houses

It is also possible that our neighbour may be in need of some necessities of life. In such circumstances too we should not lag behind but must try our best to live sympathetically side-by-side. And this right is applicable not only to a Muslim neighbour but it applies to .non-Muslim neighbours also

Hence Imam Sadiq (a.s.) says: Even if your are sitting by the side of a Jew make a nice (kind of sitting. (۸۹۵

And perhaps it can be said: The wording is common which makes no difference between big and small. Environment. Wherever and whenever it is called neighbour it applies in .these traditions. It is difficult to believe that it is obligatory

Notes

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Lesson: ۶۰

Rights of family members and Islamic Behaviour in marital life

Wife and husband are the two big pillars of the family. Both have rights with respect to one another, which will have to account for if not maintained even though it can be said that: the responsibility of the husband is more because his creation is distinct and he is stronger in capacity. The Lord Almighty has also held the husband as the guardian and .the ward of the family

p: ۳۱۶

He says: Men are the maintainers of women because Allah has made some of them to (excel others and because they spend out of their property… (۸۹۶

The Holy Prophet (s.a.w.s.) has said: Man is the guardian of the family and every guardian (is responsible in the matter of those who are in his guardianship. (۸۹۷

The man who is the manager of the family must remember that a woman is also a human being like a man and she also has her own wishes, ambitions, right of life and freedom. He must understand that taking a wife does not mean taking a slave girl. Rather it means selection of a life partner, friend and sympathiser. It is essential to pay attention to her internal desires and ambitions too. It is not that man becomes an absolute owner of the .woman and the wife also has rights on their husbands

Almighty Allah has said in the Holy Quran: and they have rights similar to those against (them in a just manner. (۸۹۸

The Holy Prophet (s.a.w.s.) said: The angel Jibraeel made so many recommendations regarding the wife that I thought that it is not permissible to divorce her except in case of (open shamelessness. (۸۹۹

It is also recorded from the Holy Prophet (s.a.w.s.) that: The best of you is the one who is (the best for his family and I am the best among you for my family. (۹۰۰

It is recorded from Imam Baqir (a.s.) that once Ali and Fatima (a.s.) went to be Holy Prophet (s.a.w.s.) to get guidance. He says: Then he Prophet asked Fatima (a.s.) to perform the works within the house and he asked Ali (a.s.) to do outdoor works. Fatima ((a.s.) said: Then I became so happy that none except Allah knows it. (۹۰۱

p: ۳۱۷

Ishaaq bin Ammar says: I asked Imam Sadiq (a.s.): What is the right of a wife on her husband which if carried out the man can be a good man? The Imam (a.s.) replied: He .should feed her fully, clothe here nicely and if she makes any mistake he must forgive her

The Holy Prophet (s.a.w.s.) said: The most perfect man from the viewpoint of Faith is the one whose morals are the best. The best among you is the one who behaves nicely with (his family. (۹۰۲

It is also recorded from the Holy Prophet (s.a.w.s.): The more the Faith of a man the more (he loves his wife nicely. (۹۰۳

(Imam Sadiq (a.s.) said: One of the morals of a Prophet is that he loves his wife nicely. (۹۰۴

Luqman the wise is reported to have said: A wise man must behave like a child mild child (in his house and he should spare his manly tough behaviour for outdoor jobs. (۹۰۵

When Saad bin Muaaz, who was one of the great companions of the Holy Prophet (s.a.w.s.) and to whom the Holy Prophet (s.a.w.s.) used to give much respect, died Holy Prophet (s.a.w.s.), like all other mourners, joined his funeral barefoot. He placed the body of Saad in grave with his own hands and covered his face. At that time the late Saad's mother who was observing all these last rites wherein the Holy Prophet (s.a.w.s.) had given so much honour to her dead son, exclaimed: O Saad! Congratulations for the paradise. The Holy Prophet (s.a.w.s.) said: O mother of Saad! Do not voice such a claim, because, Saad will experience the clutch of the grave. Thereafter companions inquired about the clutch of grave from Saad. The Holy Prophet (s.a.w.s.) replied: It was because (Saad used to behave badly with his relatives. (۹۰۶

p: ۳۱۸

In conclusion, if someone lives the life correctly and pays attention to the rights of others and of his relatives and gives respect to his family members, he will live a good and safe life and it will rightly be said that the family environment is indeed a sweet and restful place. But if Divine limits have been crossed and human rights have been trampled under feet, that is a life which is troublesome, tiring and sorrowful and it can be called a hell on .earth

Grave responsibility of women

Ladies must understand that taking good care of husband is not an easy job, which every woman can fulfil nicely. Rather it requires special knowledge of working, taste and discipline. A woman who desires to take care of husband must earn his pleasure. She should have good morals and nice attitude. She should try to make him a kind, lovable and respectful husband so that he may prove to be the best guardian for his family, the best father for his children and a kind tutor. Almighty Allah has given extraordinary power to a .woman. The welfare and happiness of the family is in her hands

The woman can make her house a heaven on earth. She can also turn it into a hellfire. Similarly she can help her husband reach the heights of progress. She can also make his .future dark

The issue of taking care of husband is so precious and important that it has been considered a Jihad Holy war of the woman. Imam Sadiq (a.s.) said: The jihad of a woman (is taking nice care of her husband. (۹۰۷

p: ۳۱۹

It is also recorded from the Holy Prophet (s.a.w.s.) that: The best women among you are (those who have love and affection. (۹۰۸

We should also remember that it is not enough to have love and affection only in the heart. It should be visible so that family life remains warm. The Holy Prophet (s.a.w.s.) said: When anyone of you loves your brother or associate or friends make it know to him. ((۹۰۹

Imam Sadiq (a.s.) has said: Very far from the mercy of God is a woman who troubles her husband and makes him sorrowful. Every lady who respects her husband and does not (give trouble to him and obeys him is fortunate and successful. (۹۱۰

Imam Sadiq (a.s.) also said: Every woman who goes to bed when her husband is displeased with her that is she has not respected his right, her prayer remains (unaccepted until she pleases him. (۹۱۱

End of the Lesson

In the end, both the wife and the husband should know that if there behaviour is not correct and Islamic, usually, their children become corrupt and mischievous. In a way, those fellows who are doing bad deeds in society are those who were brought up in an .atmosphere of a quarrelsome family life

How may are the boys and girls who became helpless and whose family life is very ...disturbed and who have turned their world into a hell

At the end of this discussion let all of us try our best to observe our Islamic and human .rights

p: ۳۲۰

Notes

Surah Nisa: ۳۴ .۸۹۶

Mustadrak .۸۹۷

Surah Baqarah: ۲۲۸ .۸۹۸

Wasaelush Shia .۸۹۹

Ibid .۹۰۰

Ibid .۹۰۱

Behaarul Anwaar .۹۰۲

Ibid .۹۰۳

Ibid .۹۰۴

Muhajjatul Baizaa .۹۰۵

Behaarul Anwaar .۹۰۶

Behaarul Anwaar .۹۰۷

Ibid .۹۰۸

Ibid .۹۰۹

Ibid .۹۱۰

Wasaelush Shia .۹۱۱

Lesson: ۶۱

Rights and collusion between government and the people

In this regard Amirul Mo-mineen (a.s.) has said: O people! I have rights over you and you also have rights over me. Verily your right over me is that I must not lag behind in wishing well for you and to spend your Baitul Maal public treasury for you and to educate you so

that you may be freed from ignorance and unawareness and to train you to make you .learned

And surely my right over you is that you must remain loyal to your allegiance Bait to me and not ignore well-wishing for me both openly and secretly, to respond to my call (whenever I call you and to obey me when I order you. (۹۱۲

(It is written in Ali's (a.s.) letter to the chiefs of staff: (۹۱۳

Notes

Nahjul Balagha .۹۱۲

.Ibid .۹۱۳

Lesson: ۶۲

Islamic brotherhood: The basis and foundation of human unity

Most of the sociologists say: man is a social existence and in the structure of his existence and creation he has strong inclinations toward a collective life. Now let us see under the .shade of which elements such collectiveness becomes a reality

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Today a group of sociologists are of the opinion that the factors called race, common history, common land or soil and blood are the elements that make up nationhood or a unity of communities. It is the gathering that is made up of the above-mentioned .elements which in the science of rights, is called a nation

But Islam has not recognised anyone of the above-mentioned factors the basis of human unity. Rather it has decided that unity of thought and belief is the foundation of nationhood. Islam has said that the individuals who have unity of thought and opinion in the matter of belief and thinking are brothers of one another. The Holy Quran says: The believers are but brethren, therefore make peace between your brethren and be careful (of your duty to Allah that mercy may be had on you. (۹۱۴

After the relation of father and son, the nearest relation and affiliation between two human beings living at a time is the relation of brotherhood. Islam has made this unbreakable tie a must for the Islamic society and, for the first time in human history, brought into existence such a great human society wherein a milliard human beings are .brothers of one another in Faith

Traditions

۱- Imam Sadiq (a.s.) said: A believing Mo-min is the brother of another Mo-min, they are like limbs of the same body, when one part is pained another part also feels that pain and the spirit of both of them is from the Spirit of God and, in fact, the connection between the (spirit of a believer and God is stronger than the connection of a ray with the sun. (۹۱۵

The Holy Prophet (s.a.w.s.) said: Faithful people are, from the viewpoint of love and -۲ affection, like a single body. When one organ of the body gets a pain all other organs of the body express their pain through signs like fear, sleeplessness and grief, and rush to (the help of the part in trouble. (۹۱۶

Imam Sadiq (a.s.) says: The Holy Prophet (s.a.w.s.) gave a sermon in Mina wherein he -۳ asserted: The value of the blood of Muslims is equal for all. The shelter given to anyone even by the smallest of them has to be respected by all of them and in front of aliens they (are united and the possessors of one power. (۹۱۷

And it is also recorded from the Holy Prophet (s.a.w.s.): The Faithful persons, in relation -۴ with one-another, are like one building the parts of which strengthen and protect one-(another. (۹۱۸

(It is also on record: The Faithful are like one soul. (۹۱۹ -۵

Unity and Coherence

One of the precious signs of the Islamic brotherhood is unity and coherence. In this ;connection Islam has insisted very much through a number Quranic verses

And hold fast by the covenant of Allah all together and be not disunited, and remember the favour of Allah on you when you were enemies, then He united your hearts so by His (favour you became brethren... (۹۲۰

About the circumstances leading to the revelation of this Ayat, the commentators write: One day two persons belonging to the tribes of Aus and Khazraj respectively named Thalaba bin Ganam and As ad bin Azraarah clashed with one another and both of them began to announce the great deeds which their tribes had done after embracing Islam. Thalaba said: Khuzaimah bin Thabit, the Zus shaadatain having two witnesses in his favour and Hanzalah (the one who was bathed by angels) who are an honour for Islam were from us. Likewise Aasim bin Thabit and Sa ad bin Muaaz also belonged to our tribe. In reply Asad bin Zurarah who belonged to the Khazraj tribe said: Four persons from our Qabeelah have served Islam in a great way through the teaching of Quran: Ubayy bin Ka'b, Muaaz bin Jabal, Zaid bin Thabit and Abu Zaid. Moreover, Saad bin Ubadah, the chief arbitrator of Madinah is from us. Matters worsened by and by, both the tribes got alerted

and taking arms in hands stood against one another. It was feared that the fire of war would once again spread and their land painted with blood. The news reached the Holy Prophet (s.a.w.s.) who at once came to the venue and ended this dangerous trouble in his extraordinary way of advice. He made peace and clear heartedness between them. The above verses were revealed at that time and, in the form of a common commandment, .gave effective invitation to unity to all the Muslims

A. And know that this is My path, the right one therefore follow it, and follow not other ways, for they will lead you away from His way; this He has enjoined you with that you (may guard against evil. (۹۲۱

B. And united their hearts; had you spent all that is in the earth, you could not have united (their hearts, but Allah united them; surely He is Mighty, Wise. (۹۲۲

:Explanation

The above verse refers to the confrontation between Aus and Khazraj tribes who had .fought for ten years continuously

Traditions

The Holy Prophet (s.a.w.s.) has said: The group that gathered round an evil individual .۱ (and the person who desires to create disunity should be killed. (۹۲۳

Amirul Mo-mineen (a.s.) said in a sermon: And always be with the biggest group the .۲ majority supporting the truth as the Hand of God is on the big group. Refrain from disunity because a single man is a partner of the devil just as a lonely sheep is the morsel of the wolf. Beware: anyone who calls you to this slogan meaning the slogan of separatist .Kharijis. Kill him even if he wear my turban

Imam Sadiq (a.s.) said: The one who gets separated from the group of Muslims even an .۳ (inch has cut off the relation of Islam from his self. (۹۲۴

It is similarly recorded: One who gets away from the group of Muslims and breaks off .۴ his covenant with the Imam leader will meet his Lord on the Day of Judgement in a (condition wherein he will have no justification to produce. (۹۲۵

p: ۳۲۴

The Islamic Revolution

Now that you have seen some of the verses and traditions about the benefit of unity and the harms of disunity we should know that this our great Islamic Revolution which we achieved with the help of the Lord of the worlds was one of the most important results of the unity formed under the great leadership of Imam Khomeini, the Naib of the Imam Mahdi (a.s.). Now that the great revolution has succeeded by the Grace of God its .sustenance and continuance is also dependent on unity

Question Answer

:Question

?What is the meaning of unity

:Answer

Unity does not mean that everyone gives up his belief or the Madrassa performs the job of a university or the university attends only to the job of the Hauza-e-Ilmiyah. Rather the meaning of unity is that despite difference of belief, there is no tug of war or quarrel. The Holy Quran says: And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient. ((۹۲۶

In the matter of unity between Sunnis and Shias the late Ayatollah Burujardi and the late Sheikh Shaltoot, the chancellor of Al-Azhar university of Egypt had played a big role just as the martyr Ayatollah Mutahhari and the martyr Dr. Shariati has played a big role in the .unity of Madrassa and university

It is essential for Muslims to guard against the evil designs of big powers especially of the big Shaitan and his servants so that they may be able to defeat their conspiracies and .render the slogan of the dishonest Englishmen Divide and rule fruitless

p: ۳۲۵

Another example of the result of Islamic unity

One of the biggest manifestations of the radiance of this brotherhood is that a brother .never encroaches upon the life and property and honour of his brother

This point is reflected in one of the most precious assertions made by the Holy Prophet (s.a.w.s.) in the big audience in Mina. Addressing his companions he said: Today is the day which is very precious in the sight of Allah and this land the land of Mina is also likewise very valuable and so also this month Zilhajj through which we are passing now. Yes, O people! The life and property and honour of you is respectable for you one another just as (this day and land and month are respectable. (۹۲۷

The Holy Prophet (s.a.w.s.) repeated this phrase for three times then, facing the sky he said: O Allah! Be witness that I have completed the conveyance of message fully for the .fortification of brotherhood

Eventually we must remember that whenever the Muslims feel that in the Islamic society or between two Muslim individuals there is any dispute they must rise up for its solution on the basis of justice. Otherwise a peace that is made by encroaching the rights of either .of the parties is not only temporary but it also results in a feeling of dislike for Islam

Notes

Surah Hujarat: ۱۰ .۸۱۴

Behaarul Anwaar .۸۱۵

Safeenatul Behaar .۸۱۶

Wasaelush Shia .۸۱۷

Tafseer Abul Futooh .۸۱۸

p: ۳۲۶

.Ibid .۸۱۹

Surah Aale Imran: ۱۰۲ .۸۲۰

Surah Anaam: ۱۵۳ .۸۲۱

Surah Anfaal: ۶۳ .۸۲۲

Jaamiul usool .۸۲۳

Al Kafi .۸۲۴

.Ibid .۸۲۵

Surah Anfaal: ۴۶ .۸۲۶

Seerate Ibne Hishaam .۹۲۷

Lesson: ۶۳

Permanent peace

A peace or treaty based on justice and fair play is one of the moral deeds and/or one of the social orders of Islam. But if an agreement based on reality, a treaty wherein the interests of the two quarrelling parties are ensured in a correct manner, an agreement which is overseen by a group of faithful and God-fearing people is disturbed by one of the parties by overstepping the limits of justice, then it becomes incumbent for the Islamic society to oppose and condemn and fight such erring party until it submits to the .commandment of Allah

In this regard the Holy Quran says: And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably. ((۹۲۸

And it is recorded from Amirul Mo-mineen (a.s.) that the Holy Prophet (s.a.w.s.) had repeatedly asserted: A nation which does not take back the usurped rights of the weak

.frankly and clearly from the oppressors will never see success

Amirul Mo-mineen (a.s.) thus explains the reason of accepting the caliphate after a deprivation for twenty-five years: Beware! By God! Who tore the seed and Who created man, know that had the people not gathered around me so numerously and had they not got up in my favour and had the argument not been completed and had not God obtained a covenant and responsibility from the wise and the knowledgeable in every society that they should not remain meek spectators in from of the overeating of the oppressors and the hunger of the oppressed, I would have given up the reign of caliphate and would have overlooked it and I would have saturated them with the glass of its beginning and then you would have understood fully that your world with all its decoration has, in my eyes, (less value than the water coming out of the nose of a sheep. (۹۲۹

p: ۳۲۷

Imam Sadiq (a.s.) says: The one who continues to oppress and the one who assists him and/or who is pleased with his ways stand all in one line. (۹۳۰)

Exploring peace

Peace and tranquillity is described as one of the most precious Islamic values which, despite the above-mentioned conditions, is considered a great Islamic duty. It makes no difference whether the parties are Muslim or are two big states. In any case it is the duty of every Muslim individual to do his best of the establishment of peace and tranquillity.

Here it must be remembered that the peace proclaimed by the dishonest Saddam is no peace as he intends to renew his strength under pretext of peace and to restart invading our defenceless cities and to turn them into ruins. Otherwise the government of the Islamic state of Iran is ver-ready to made peace with justice and honour on the conditions mentioned above.

With regard to establishing peace between two warring parties Amirul Mo-mineen Ali (a.s.) says: From the will of Ali (a.s.) to his sons Hasan and Husain (a.s.) after being hit fatally by the cursed Ibne Muljim: I advise you and all my sons in my family and to all those who this will reaches to be pious and to fear Allah. I recommend organising of your affairs and making peace among yourselves because I have heard your grandfather Muhammad (s.a.w.s.) saying: Making peace between Muslims is higher than prayer and fasting. (۹۳۱)

Imam Sadiq (a.s.) says to Mufaddal: When you see scuffle between our friends, use my money to make peace between them. (۹۳۲)

p: ۳۲۸

Imam Sadiq (a.s.) also said: A peacemaker is not a liar even if he for making peace (between two parties speaks against the facts. (۹۳۳

Notes

Surah Hujarat: ۹ .۹۲۸

Nahjul Balagha .۹۲۹

Wasaelush Shia .۹۳۰

Nahjul Balagha .۹۳۱

Al Kafi .۹۳۲

.Ibid .۹۳۳

Lesson: ۶۴

Islam and racial supremacy

That all men are equal and that all kinds of discrimination based on race or class or family are wrong and the principle that the sons of Adam, from the viewpoint of rights, are equal and that no one is superior to another due to his belonging to a particular skin colour or because of difference in language or hand is one the most important principles for collective or social affairs mentioned in the Holy Quran. There are many verses on this subject. Islam has thus cancelled, with red ink, all kinds of superiority-seeking on the basis of things like: race-worship, pride of language or skin colour and has thus ended the most complicated collective problems of today's world which even the most advanced .industrial centre America has not been able to solve

The Holy Quran discusses this problem in simple and easy language and logic and condemns the superiority complexes based on race, colour and language by pointing to .the birth of man of one father and mother

Verses

O you men! Surely We have created you of a male and a female, and made you tribes .۱ and families that you may know each other; surely the most honourable of you with Allah

(is the one among you most careful of his duty; surely Allah is Knowing, Aware. (۹۳۴

p: ۳۲۹

۲. O people! Be careful of your duty to your Lord, Who created you from a single being and created its mate of the same kind and spread from these two, many men and women; and be careful of your duty to Allah, by Whom you demand one of another your rights, and to the ties of relationship; surely Allah ever watches over you. (۹۳۵)

۳. And about the creation of Adam (a.s.) the Holy Quran says: He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt. ((۹۳۶)

۴. And He it is Who has brought you into being from a single soul, then there is for you a resting-place and a depository; indeed We have made plain the communications for a people who understand. (۹۳۷)

Traditions

۱. It is recorded that the Holy Prophet (s.a.w.s.) said on the day of victory: O people! God had, in the light of Islam, removed the distinctions of the days of ignorance and the boastings based on race from the society. All of you are born of Adam and he too was created from earth. The best man is he who refrains from sin and disobedience. (۹۳۸)

۲. The Holy Prophet (s.a.w.s.) said: O people! Being an Arab is not the basis of your personality or a part of yourselves but it is merely a vain talk and anyone who lacks in doing his duty does not get any uplift from the glorification of his forefathers. It does not compensate his short comings. (۹۳۹)

p: ۳۳۰

The Holy Prophet (s.a.w.s.) said: All people, right from Adam to this day, are equal like .۳ the teeth of a comb. There is no superiority for an Arab over an non-Arab, nor for a red (skinned over a black-skinned. The basis of superiority is piety and fear of Allah. (۹۴۰

The Holy Prophet (s.a.w.s.) gave a sermon during the days of Tashreeq and said therein: .۴ O people! Beware, verily your Lord is One, remember that your father is one, be conscious that there is no superiority for an Arab over a non-Arab, for a non-Arab over an Arab, nor for a red over a black nor for a black over a red except because of piety. Truly the most precious among you in the sight of Allah is the one who is most pious. Have I conveyed this message to you? They said: Yes, O Prophet of Allah! Then he said: Those (who are present here should inform those who are absent, about this. (۹۴۱

And, practically in action also, the Holy Prophet (s.a.w.s.) removed all the imaginary and superstitious distinctions and for the same reason, gave Sabaaah daughter of Zubair bin Abdul Muttalib in marriage to Miqdad. Zubair was an uncle of the Holy Prophet (s.a.w.s.) .and likewise, arranged the matrimony of Zalfaa with Juwaibar

Resume

As a resume, we must note that, in Islam, greatness is only with references to spiritual :virtues that the Holy Quran has mentioned and admonished at four occasions

and ۲- Regarding Faith and Knowledge: Allah will exalt those of you who believe, and ۱ (those who are given knowledge. (۹۴۲

p: ۳۳۱

Concerning jihad: And Allah shall grant to the strivers above the holders back a mighty .۳ (reward. (۹۴۳

Surely the most honourable of you with Allah is the one among you most careful of his .۴ (duty; surely Allah is Knowing, Aware. (۹۴۴

By the way, Islam has not only disregarded the imaginary and material superiorities but .has explicitly rejected them

Notes

Surah Hujarat: ۱۳ .۹۳۴

Surah Nisa: ۱ .۹۳۵

Surah Anaam: ۲ .۹۳۶

Surah Anaam: ۹۸ .۹۳۷

Rauza-e-Al Kafi .۹۳۸

.Ibid .۹۳۹

Ikhtisaa .۹۴۰

Al-Meezaan .۹۴۱

Surah Mujadilah: ۱۱ .۹۴۲

Surah Nisa: ۹۵ .۹۴۳

Surah Hujarat: ۱۳ .۹۴۴

Lesson: ۶۵

Backbiting prohibited

One of the sins which corrupts the society and which creates a state of suspicion in society and which sometimes, is likely to creep into human beings in the heinous form of cynicism is backbiting. Quranic verses and traditions have censured it is a very harsh tone.

:Here are some examples

Nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of your duty to Allah, surely Allah is Oft-returning to mercy, Merciful. (۹۴۵)

In this phrase of the verse, one of the worst immoralities has been discussed. It is so bad that the Holy Quran, in order to make its heinousness explicit, compared it with an unprecedented ugly matter. Backbiting has been compared with eating ones dead !brother's flesh

p: ۳۳۲

:In other words, we get four points from this Ayat

A Muslim and a brother-in-Faith is like a real brother blood related .۱

.His honour is like his flesh .۲

Speaking bad of him in his absence and thereby destroying his honour and position is .۳ .like eating flesh from his body

Since he is not present to defend himself against at attack that is indeed cowardly, he is .۴ .unaware. He is like a dead body that has been attacked

.Woe to every slanderer, defamer

:Commentators have, while explaining this verse, quote possibilities

.Humazah means big backbiter and Lumazah – big faultfinder .۱

.Humazah – who speaks bad face to face and Lumazah – backbiter .۲

.Humazah – Pointing to fault by hand and Lumazah – by tongue .۳

.Humazah – open bad talk and Lumazah – secret bad talk .۴

Whatever be its exact meaning this verse applies to all these cases and asserts that .backbiting is Haraam by God

The Holy Prophet (s.a.w.s.) said: Everything of a Muslim is prohibited for another Muslim (be it his blood, property or honour. (۹۴۶

That it, it is imperative for a Muslim. Just as he safeguards the life and property of a Muslim, he must also protect the honour and respect of his brother and should not be .after his honour through backbiting

Narrations

It is reported to have been said by the Holy Prophet (s.a.w.s.): Keep away from backbiting as, if fact, backbiting is worse than adultery. If the adulterer repents Allah may forgive (him but if fact, the backbiter is not pardoned until his victim is pleased with him! (۹۴۷

p: ۳۳۳

That is, adultery and other similar sins belong to the category of the rights of God .whereas backbiting and its like pertains to the rights of me

A backbiter, if he dies after repenting, is the last to enter paradise and the one who insists (on this evil is the first to enter the hell. (۹۴۸

The Holy Prophet (s.a.w.s.) has said: Backbiting, is more effective in destroying the – (religion of a Muslim than the illness of leprosy. (۹۴۹

The Holy Prophet (s.a.w.s.) has also said: Sitting in a mosque awaiting prayer is worship – (until he commits hadas. People asked what was meant by hadas. He said: backbiting. (۹۵۰

What Is Gheebat

Now that we have seen a number of verses and traditions about backbiting (gheebat) let us know what is gheebat or backbiting. It has been narrated in traditions: gheebat means talking of a thing about your brother in his ghaibat absence what God has kept covered. ((۹۵۱

Fuqaha have also said: It means saying something about your brother which, if he hears, .would not like

And it must also be remembered that it is backbiting if the evil is found in the bitten man .and that if that evil is not there in him it is false allegation

And sometimes people, in order to justify their deed, say that we say these words to them on their face also. But it should be remembered that saying such ting, if itself, even if it falls in the category of Nahy anil Munkar stopping the evil, is not proper to be uttered .before others

p: ۳۳۴

It should also be understood that backbiting is not limited only to the tongue but it also involves signals and gestures.

Similarly, just as backbiting is Haraam, so is also sitting in a meeting where backbiting is being done.

Reasons of backbiting

۱.Jealousy makes one point out the weak points of others whereby one intends to bring them down in the eyes of people.

۲. Sometimes anger and uneasiness also causes backbiting.

۳. Sometimes one tries to show off himself as clean and clear by talking bad about others.

۴. Sometimes, just for making a gathering joyful and happy one resorts to backbiting those who are not present there.

۵. Sometimes man describes others offences by way of astonishment and angrily whereas it should be pointed out to that person and not between other people.

۶. Sometimes some hidden trouble makes people backbite in the form of friendship and sympathy.

Anyway it must be remembered that back-biting others and dishonouring them due to any of such reasons is, from the viewpoint of Islam, haraam and prohibited.

Harms of backbiting

There are many harms in backbiting both for the individual and the society.

From the individual viewpoint, it is considered injustice and oppression to a Mo-min and Muslim brother-in-Faith. What oppression is greater than if it one destroys the honour of another as it cannot be compensated in any way!

And from the collective or social viewpoint, backbiting, in one way, is common in it harmfulness with two other heinous evils of cynicism and faultfinding.

p: ۳۳۵

A society having backbiters will never be able to achieve unity and harmony and .۱ integrity and love and hence will never be a group of good people full of affection and .sympathy

Mutual help and assistance required for Holy aims depends upon the feeling of reliance .۲ and trust. A society that reveals the defects of people and raises curtain from their errors .destroys the feeling of trust that is created through good opinion about others

Talking bad of others in their absence, fans the flames of enmity, because, the man .۳ who has been bitten from back, and whose secret has been revealed and whose honour .has been taken away, becomes very angry and so he decides to take avenger

If curtain is raised from the hidden sins of people it makes them hold and carefree and .۴ then they insist on their evils, because, what prevents man from sin is the fear of being dishonoured. So even if he sins he does so secretly and with caution. If we tear away that .curtain and dishonour him then there will be no reason for him to keep them secret

Many people refrain from a series of crimes merely because of the fear of a decline in their honour and position. If we take away this deterrent which is in fact a spiritual .treasure of a man from him there will be no other thing to block him from sinning

Moreover, revealing people secrets does not only encourage them but, in case of those having weak faith, it also embolden them to do bad things and in this way back-biting will .be a source of spreading immorality and corruption

p: ۳۳۶

Imam Sadiq (a.s.) has said: Those who say about Muslims that which they have themselves seen or heard are those about whom God has said: Surely as for those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the Hereafter.

Notes

Surah Hujarat: ۱۲ .۹۴۵

Muhajjatul Baizaa .۹۴۶

.Ibid .۹۴۷

.Ibid .۹۴۸

.Ibid .۹۴۹

.Ibid .۹۵۰

Al Kafi .۹۵۱

Lesson: ۶۶

The calamity called spying

One of the mean habits is peeping into the private lives of people. In this regard the Holy Quran says: O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy... (۹۵۲)

The Holy Prophet (s.a.w.s.) said: Do not try to find the defects of the believers. The one who remains after finding faults of his brethren, God Almighty remains after his defects and the one who is followed by God becomes dishonoured even if he hides himself in his hone. (۹۵۳)

Imam Sadiq (a.s.) said: Man is at the farthest point from Allah when he makes friendship with another person and in the mean while, recollects his mistakes, to dishonour him one day. (۹۵۴)

Also The Holy Prophet (s.a.w.s.) said: O those who orally claim to be Muslims but do not

have faith in your hearts! Do not spy for finding hidden faults of the faithful. Truly if one spies to find faults of the believers, God also recalls his faults. (۹۵۵)

p: ۳۳۷

In conclusion it must be remembered that spying and being after the deeds and actions of the people is against the basic essentials of Islam. Sometimes some servants of the Islamic revolution do such things in sympathy for Islam and the revolution, whereas such things are against Islam and the interest of the Islamic society. The is why the leader of the Islamic revolution, in his ۸ point order for the safety of collective peace and safe administration, on ۲۴th Azarmaah ۱۳۶۱, said under article ۶: -

Nobody has a right to enter anyone's house or shop or factory without the permission of the owner or to arrest anybody or follows him in the name of crime detection or to dishonour or insult anybody or to do any inhuman or un-Islamic deed or to listen to somebody's telephone or tape in the name of investigation however big the crime may be or to follow the secrets of people or to spy for others crimes or to reveal whatever he has received from one even to one person. All these acts are sinful and some of them are, greater tan the great sins. The one who commits it is a criminal and deserves to be punished according to Shariat.

Notes

۹۵۲.

۹۵۳.

۹۵۴.

۹۵۵.

Lesson: ۶۷

The crime of defamation or slander

Making false allegation against an innocent person is on of the meanest misdeeds that have been severely censured by Islam.

Verses

۱. The Holy Quran says: And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin. (۹۵۶)

p: ۳۳۸

And those who speak evil things of the believing men and the believing women without .۲ (their having earned it, they are guilty indeed of a false accusation and a manifest sin. (۹۵۷

Traditions

Imam Sadiq (a.s.) said: Making allegation against an innocent is higher than even the high (hills in sinning. (۹۵۸

Imam Sadiq (a.s.) also said: The one who falsely damages a Muslim brother makes the (faith in his heart melt away like the melting of salt in water. (۹۵۹

And the Holy Prophet (s.a.w.s.) has said: If one puts a false allegation on a believing man or a believing woman or says anything about them which is not is him or her, the Lord almighty will, on the Day of Judgement, keep him in the cloud of hell-smoke until he (comes out of the responsibility of what he had said. (۹۶۰

Imam Sadiq (a.s.) said: If one makes an allegation against a believing man or woman saying what is not in him or her, God Almighty, keeps him in the Teenat-e-Khabaal until what he had said comes out. The narrator says: I asked: What is Teenat Khabaal? He replied: It is a dirty pus which comes out of the private part of a bad character woman. ((۹۶۱

Briefly speaking it should be remembered that slander and defamation or false allegation is one of the worst kind of lies because it contains the great evil of falsity as well as the .harms of back-biting. Moreover it is the worst kind of oppression

p: ۳۳۹

It must also be kept in mind that the spread of this cowardly misdeed in a society becomes the cause of the dislocation of social justice and indulgence in falsity and entanglement of the innocent and the freeing of the criminal and the loss of collective .trust

Notes

Surah Nisa: ۱۱۲ .۹۵۶

Surah Ahzab: ۵۸ .۹۵۷

Safeenatul Behaar .۹۵۸

Al Kafi .۹۵۹

Safeenatul Behaar .۹۶۰

Al Kafi .۹۶۱

Lesson: ۶۸

?What is the spreading of indecency

One of the dangerous habits and bad deeds is spreading of shamelessness or indecency .in which, sometimes, some people and sometimes even our pious people get involved

In this connection, the Holy Quran says: Surely as for those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this (world and the hereafter; and Allah knows, while you do not know. (۹۶۲

As man is a social being, the big society in which he lives is, from one angle like his house and his sanctuary and hence the cleanness of the society helps cleaning his house and so .also dirtying the society helps makes his home dirty

On the basis of this principle, in Islam, there is a severe fight against every act or deed .that pollutes the atmosphere

If we see that Islam fought severely with backbiting and scandal, one of its logic is that, as a result of making false allegation against an innocent person the society becomes

polluted which ends in the moral corruption of the entire society. Similarly if Islam has ordered the covering of defects or shortcomings, one of its reason also is that a sin may .not become common

p: ۳۴۰

An open offence is greater than a secret sin. Look at this word of Imam Ali bin Moosa Reza in this connection: One who gives circulation to a sin is banished and forsaken and (the one who covers a sin will be forgiven by God. (۹۶۳

So also if we see that in the above quoted verse the spreading of scandal has been .severely censored it is also because of this

As a matter of fact, a sin is like fire. When there is a fire at one point in the society we should try to cool it down or to contain it. But if we fan the fire and thus carry it from one .point to another point it will engulf everything and then nobody will be able to control it

Apart from this, the greatness of severity of a sin in the eyes of the common man and the apparent protection of the society from pollution, in itself, is a big dam against the flood of corruption. The circulation of scandal and shamelessness and spread of the sin openly .breaches this dam, makes the sin light in public eye and makes pollution easy

The Holy Prophet (s.a.w.s.) has said: a man approached him and said: may I be sacrificed for you; people have narrated a deed allegedly done by a brother-in-faith hearing which I became displeased. When I asked that person, he denied while all reliable persons have narrated this thing from that person himself. The Imam said: Refute your own eye and ear against your believing brother so much so that even if fifty persons say that he had done something but he says he did not then believe him and disbelieve them. Never circulate in society a thing which may defame him and bring his personality down, otherwise you will be the one about whom God has said: those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in (this world and the hereafter. (۹۶۴

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And Amirul Mo-mineen (a.s.) said: Always think good about a deed of your brother-in-faith until its opposite become clear and do not imagine badly about him as long as you can (consider him correct. (۹۶۵

In conclusion we must know that one day each and every organ of our body will be asked .to account for the deeds done and that it will be a hard questioning

The Holy Quran says: And follow not that of which you have not the knowledge; surely the (hearing and the sight and the heart, all of these, shall be questioned. (۹۶۶

Finally Muslims must keep in mind that the hypocrites, some times, through rumour mongering and circulation of allegations, defame and drive away great personalities from the field and they assassinate the character of people so severely that they introduce even the most honest man as the most dishonest. For example, during the last hundred years, just look what they had done with great men like Ayatollah Sheikh Fazlullah Noori ...and Ayatollah Kaashaani and Shaheed Behishti and

Notes

Surah Nur: ۱۹ .۹۶۲

Al Kafi .۹۶۳

Noorus Saqlain .۹۶۴

Safi .۹۶۵

Surah Bani Israel: ۳۶ .۹۶۶

Conclusion

The man in Quran

At the end we should know that if we advance toward becoming man by taking benefit of the Divine Guides and thinking more and more and strengthening our morals and follow :the path of perfection and truth we shall be as the Holy Quran indicates in these verses

p: ۳۴۲

(And when your Lord said to the angels, I am going to place in the earth a khalif. (۹۶۷ .۱

(Certainly We created man in the best make. (۹۶۸ .۲

(He created man, taught him the mode of expression. (۹۶۹ .۳

(Taught man what he knew not (۹۷۰ .۴

And surely We have honoured the children of Adam, and We carry them in the land and .۵ the sea, and We have given them of the good things, and We have made them to excel by (an appropriate excellence over most of those whom We have created. (۹۷۱

And finally it is this man about whom Allah has said: He it is who created for you all that .۶ (is in the earth. (۹۷۲

And He has made subservient to you whatsoever is in the heavens and whatsoever is in .۷ (the earth... (۹۷۳

The above quoted verses say that the value of man is more than everything and his position is higher than all beings as Allah has said: We have created everything for you .and because of you and made all them subservient to you

It is here that we find that Allah has created man for a very great and precious purpose, everything has been created for man, created so that man may become the owner of all .that is in the earth and then he may be an active authority

He Man has been declared as the highest being on the vast field of earth. He is more .valuable among all creations because everything has been created for him

p: ۳۴۳

And finally it is this same man that God has given him strivings in the path of the Lord and whom He has given the promise of meeting Him: O man! surely you must strive to attain (to your Lord, a hard striving until you meet Him. (۹۷۴

And we should also know that is case he does not improve himself, get trained under the guidance of Divine teachers leaders and if he destroys morals and makes himself grow :like wild grass then he becomes the subject matter of the following verses

(A. A weak being: Khuliqal... (۹۷۵

(B. Very unjust, very ungrateful: Innal insaan... (۹۷۶

(C. Niggardly: Wa Kaanal... (۹۷۷

(D. Ever hasty: Wa kaanal insaana ajoolaa (۹۷۸

(E. Given to contention: Wa kaanal insaanu ak sa ra shai in ja da laa (۹۷۹

(F. Unjust, ignorant In nahu kaa na zalooman jahoolaa (۹۸۰

G. Hasty in temperament, greatly grieved when evil afflicts him and niggardly when good befalls him: Innal insaan khuliqa halooaa, izaa mas sahus sharru jazooaa wa izaa mas (sahul khaira manooaa (۹۸۱

H. Beguiled even from the Lord: Yaa aiyuhal insaanu maa ghar ra ka bi rabbikal kareem? ((۹۸۲

(I. Inordinate: Kallaa innal insaa na la yatghaa (۹۸۳

(J. Becomes like a dog: Fa ma sa luhu ka ma sa lahil kalb (۹۸۴

K. And finally his business becomes like that of a donkey: Masalul laz zee na ......asfaaraa ((۹۸۵

L. Becomes worse than an animal: And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as (cattle, nay, they are in worse errors; these are the heedless ones. (۹۸۶

p: ۳۴۴

And if we do not reform ourselves and die with these mean attributes, tomorrow on the Day of Judgement, these same attributes will take a physical form and we will be gathered as blind and ugly persons in the court of final justice: And whoever is blind in (this, he shall also be blind in the hereafter; and more erring from the way. (۹۸۷

At the end we hope that the Lord Almighty will, by His Grace, will guide us to perfect .manliness and will not disgrace us tomorrow on the Day of final Judgement

Notes

Surah Baqarah: ۳۰ .۹۶۷

Surah Teen: ۴ .۹۶۸

Surah Rahmaan: ۳-۴ .۹۶۹

Surah Alaq: ۵ .۹۷۰

Surah Bani Israel: ۷۰ .۹۷۱

Surah Baqarah: ۲۹ .۹۷۲

Surah Jaasiyah: ۱۳ .۹۷۳

Surah Inshiqaq: ۶ .۹۷۴

Surah Nisa: ۲۸ .۹۷۵

Surah Ibrahim: ۳۴ .۹۷۶

Surah Israa: ۱۰۰ .۹۷۷

Surah Bani Israel: ۱۱ .۹۷۸

Surah Kahf: ۵۴ .۹۷۹

Surah Ahzab: ۷۲ .۹۸۰

Surah Maaarij: ۱۹, ۲۰, ۲۱ .۹۸۱

Surah Infitaar: ۶ .۹۸۲

Surah Alaq: ۶ .۹۸۳

Surah Aaraaf: ۱۷۶ .۹۸۴

Surah Jummaa: ۵ .۹۸۵

Surah Aaraf: ۱۷۹ .۹۸۶

Surah Bani Israel: ۷۲ .۹۸۷

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism-places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems, web-kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and-English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,-WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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